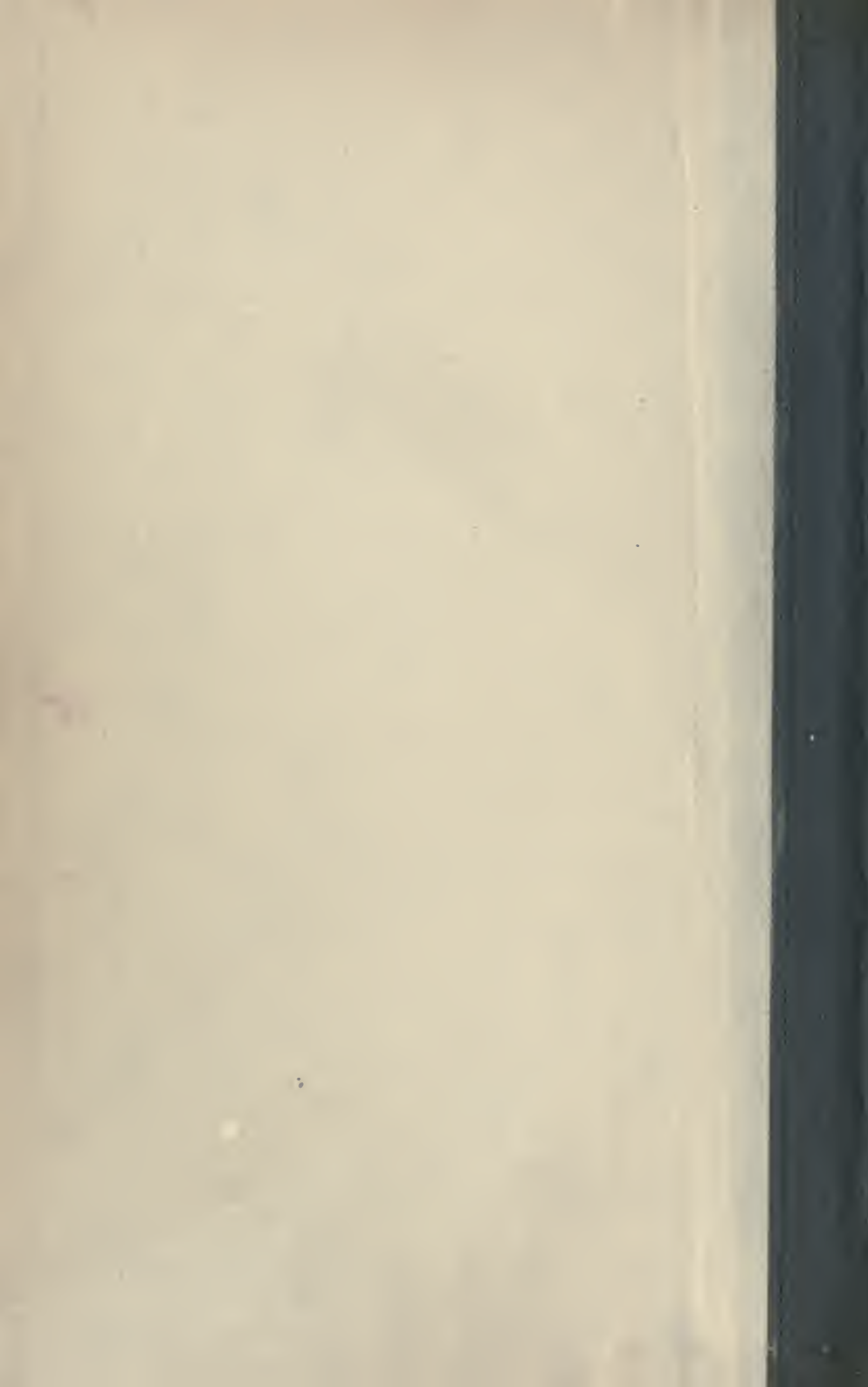
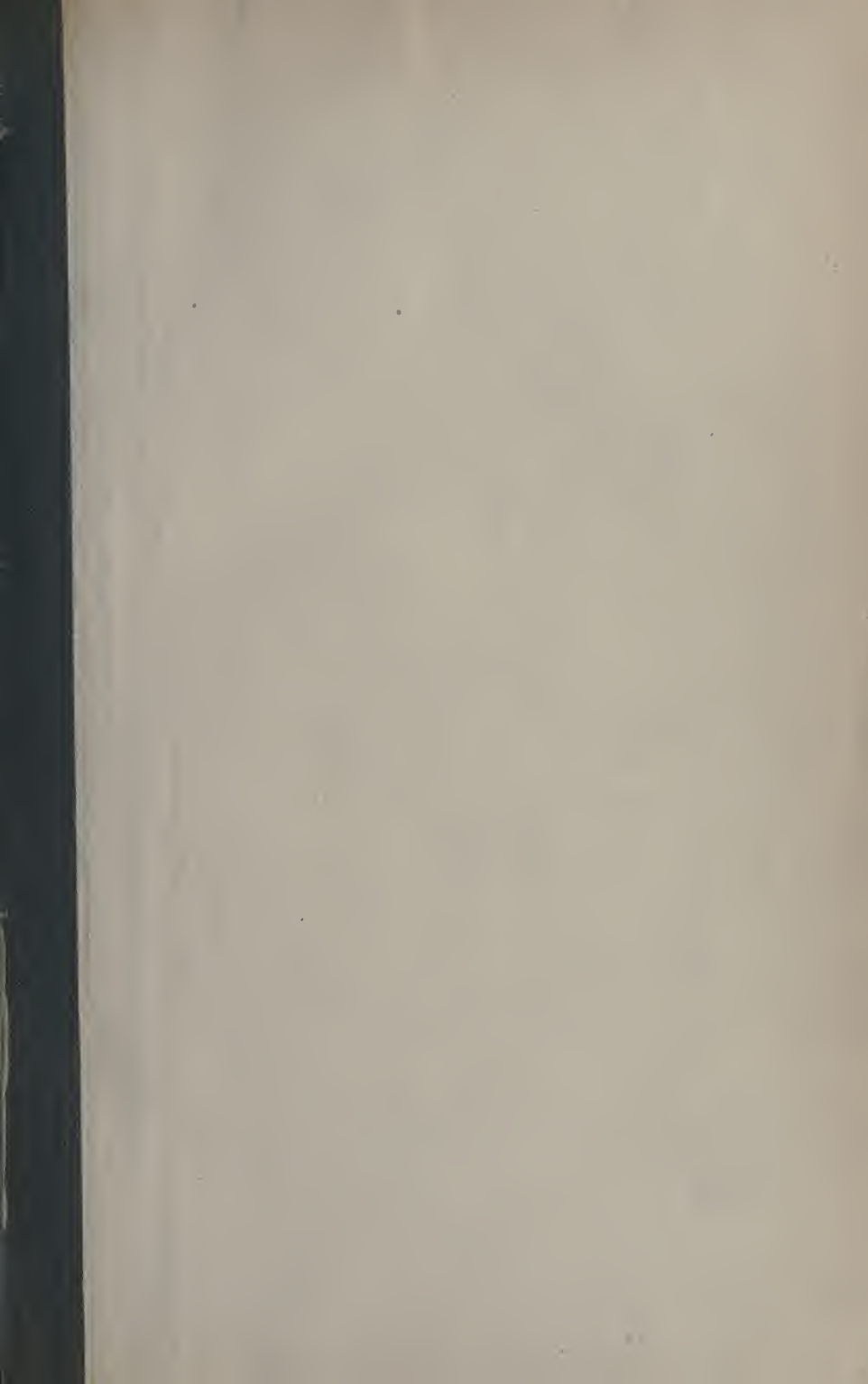


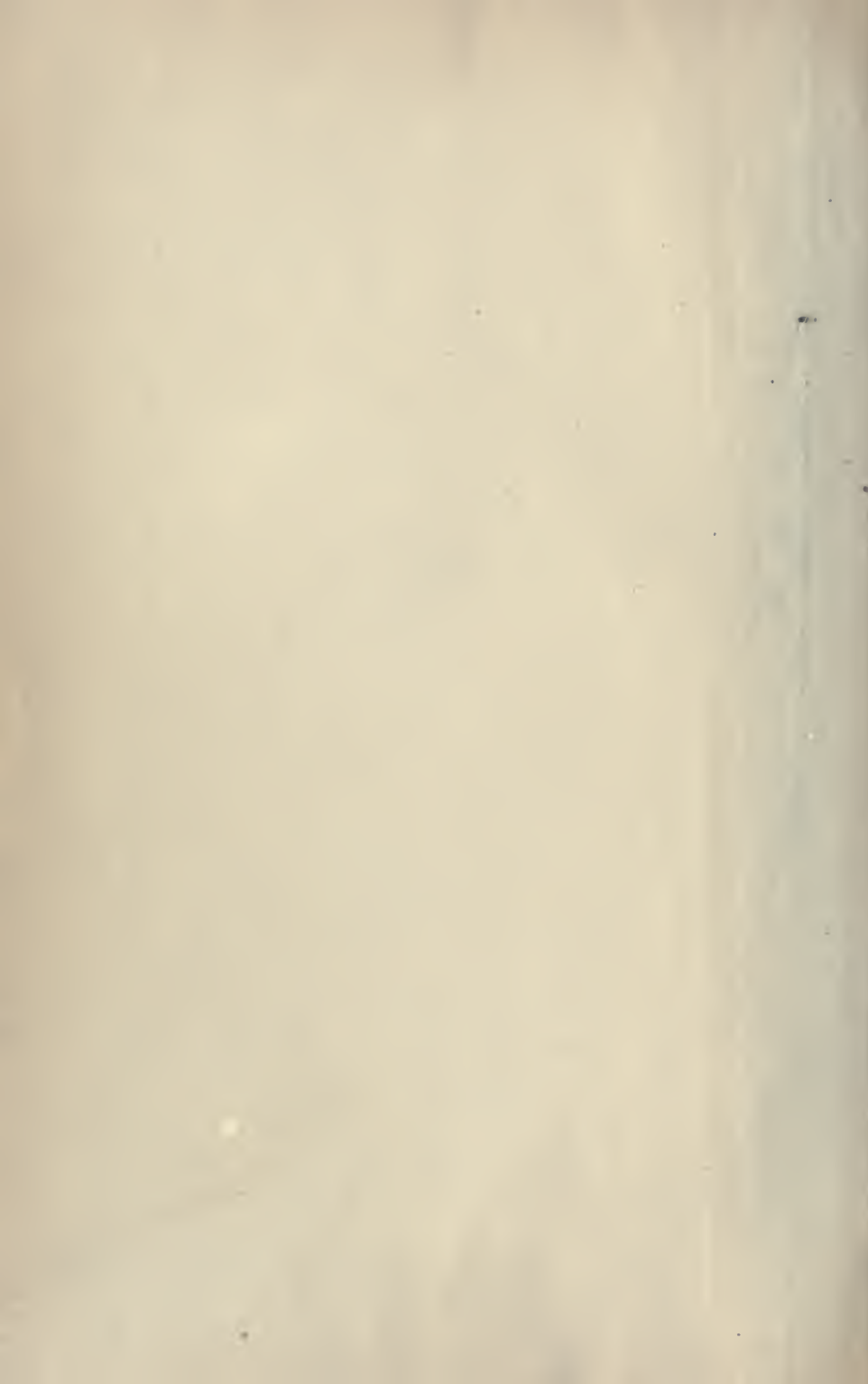
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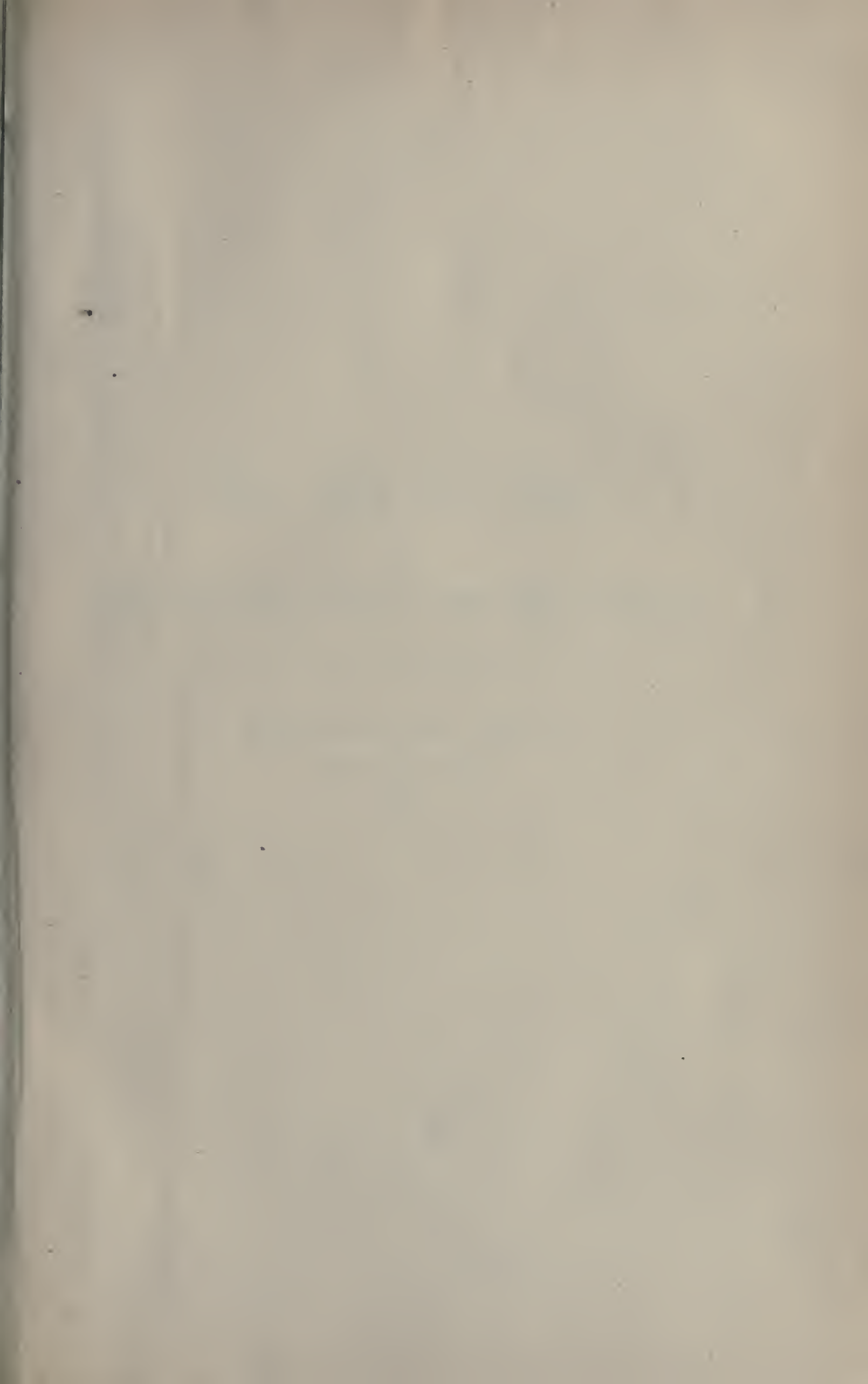


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The Fire of Love,

AND

The Mending of Life or The Rule of Living.

Early English Text Society.

Original Series, 106.

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The Fire of Love,

AND

The Mending of Life or The Rule of Living.

THE FIRST ENGLISHT IN 1435, FROM THE
DE INCENDIO AMORIS,

THE SECOND IN 1434, FROM THE *DE EMENDACIONE VITÆ*,

OF

RICHARD ROLLE,

HERMIT OF HAMPOLE,

BY

Richard Misyng,

BACHELOR OF THEOLOGY, PRIOR OF LINCOLN, CARMELITE.

EDITED

with Introduction and Glossary

FROM MS. CCXXXVI IN CORPUS CHRISTI COLLEGE, OXFORD,

BY

THE REV. RALPH HARVEY, M.A. (LOND.),

HEADMASTER OF CORK GRAMMAR SCHOOL.

LONDON :

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INTRODUCTION.

THE MANUSCRIPT.

THE MS. printed in this volume was made known to modern students by Part II of the Catalog of Oxford College MSS., 1852, drawn up by the late Rev. H. O. Coxe, formerly Bodley's Librarian. At p. 97, col. 2 of the MSS. of Corpus Christi College, the present MS. is entered as "CCXXXVI. Codex membranaceus, in folio, ff. 56, sec. xv.; binis columnis ann. 1434-5, manu Ricardi Misyn binis columnis exaratus," and a short extract is given from the beginning of the MS., with the colophons of Books I and II of the *Fire of Love*, and that of the *Mending of Life*. As Misyn says he was Prior of the Carmelites of Lincoln, Dr. C. Horstmann wisely copied this dated dialectal MS, and sent it to press with a few Latin collations. Miss A. F. Parker has read the proofs with the MS.; Dr. Furnivall side-noted the first 48 pages of the text; and I have done the rest of the editing work. I must thank Dr. Furnivall for much valuable and very kind assistance.

The Misyn MS. (CCXXXVI. CC. C. Oxf.) is written upon vellum $12\frac{1}{4}$ in. \times $8\frac{1}{4}$ in two columns, with wide margins, in a clear fifteenth-century hand. The ink is a rich black, in excellent condition. There is little ornamentation except in the prolog, which has a pretty border in red, with blue, gold and green lines, and with various flowers more or less conventional. The chapter headings throughout are in red ink, or in black underlined with red. The capitals at the beginning of the chapters are in blue, red and gold, and the capitals at the beginning of sentences usually blue or red. It is throughout pleasing to the eye and easy to read.

Since its discovery, some forty years ago, the MS. has been regarded as having claim to an importance which must now be abandoned. Its claim was twofold,

- (a) as Misyn's autograph and dialect,
- (b) as a dated and consistent dialectic text.

Of these the first must be discarded altogether, and the second considerably modified.

IT IS NOT MISYN'S AUTOGRAPH.

It will be observed that the colophon, p. 104, states distinctly that *The Fire of Love* was translated by Richard Misyn and "*per dictum fratrem Ricardum Misyn scriptum & correctum.*" Relying upon this, Coxe's Catalog and Tanner's Bibliotheca say that it is in Misyn's hand. Now, the writing throughout the volume is in the same hand, so that if Misyn wrote *The Fire of Love*, he also wrote *The Mending of Life*. We are, however, here met by a serious difficulty, for, whereas the colophons on pp. 68 and 104 are dated 1435 A.D., the colophon on p. 131 is dated 1434 A.D. This, it must be observed, is not due to a binder's error, for the colophon of *Fire of Love*, Bk. II, is on the same sheet of vellum as the beginning of *The Mending of Life*. Now, an author could scarcely be guilty of putting 1434 A.D. after 1435 A.D., unless, having written *The Fire* in 1435, he proceeded to copy a translation of *The Mending* done the year before. This is the only supposition which, in face of the colophons, will allow us to regard the MS. as in Misyn's own hand. It is a *possible* supposition, but scarcely a *probable* one. It is much more natural to suppose that a scribe has copied the whole MS., including colophons, and has left no trace of his own identity. An examination of the text will show this supposition not only rational, but practically a certain fact.

IT IS NOT A CONSISTENT TEXT.

A careful reading of the MS. brings to light a number of mistakes, not of any great importance, but fortunately, I think, quite sufficient to establish the fact of its being a copyist's work, and unfortunately, quite enough to detract from its second great claim to importance, viz. as a dated and consistent dialectic text.

Of these mistakes (which are exactly the kind of mistakes we look for in copyists' works) I give some of the more important, but the reader will do well to make a careful study of the text himself.

COPYIST'S ERRORS.

- (a) *Repetition of words*:—to to (84/24), his his (84/36), bot trw bot trw (96/3), & treuly & treuly (34/25), bisily bisily (63/21), to to (28/24), in in (24/13), þat þat (7/14).
- (b) *Spelling confused with that of next word*:—Te þe for to þe (125/32), sorus us for sorois (115/33), te for to (41/27), þe þe for þat þe (110/2).
- (c) *Letters mistaken* (due probably to misunderstanding of meaning of the sentence):—be for he (115/21), and for aw (54/11), an for aw (113/4),

is for *his* (128/10), *if* for *of* (17/22), *ffro* for *ffor* (17/18), *many* for *mane* (2/29).

- (d) Words copied in their wrong places (due usually to the copyist catching sight of a word in the line above or below):—*to chastis* (struck out) (98/1), see *chastys* (97/39), *off* (107/2), *seruand* (struck out) (119/11), see *seruand* (119/10), *þe secund* (struck out) (123/27), see *þe secund* (123/25), *of his mynde* (struck out) (128/20), see beginning of line. *sall* (crossed out) (11/35), *lufe* (struck out) (88/19), see *lufe*, ll. 19, 20. *he* (altered in another hand) (91/11), *fore* (for *of*) (91/29), *resonabil* (struck out) (26/9).

A FEW MISTAKES EXAMINED.

If we examine the word *resonabil*, struck out on p. 26, we shall see that it is clearly due to the word *resonabyll* occurring immediately before; but we also notice there is a difference in the spelling! Why is this difference? Probably because in one case the scribe copies Misyn's spelling, and in the other case he spells according to his own system. Which then is the copy of Misyn? I should say the form *resonabyll*, because the *3* and the double consonant are more consistent with the remainder of the MS., and because the scribe would be more likely to write down the *copied* form first, and then, writing from memory, and probably in a fit of abstraction, he puts down his *own* form. So too we find *chastis* (98/1) due to *chastys* in the line before.

These two examples would be almost unworthy of mention, were it not that they seem to supply us with a key to the very serious irregularities of spelling throughout the work. Taking what was, probably, an already inconsistently-spelled MS., the copyist has in many cases, from carelessness, introduced his own spelling. Thus, side by side with the strong Northern guttural in *quchilk*, *qwedyr*, we find sometimes the softer *whilk*, *whedyr*, &c. While, too, the roll of the *r* is usually emphasized by an additional *e* or *3*, as in *sarryf* (serve); *quharefore*, we find, too, *wharfor* and *wharfore*. *brynnynge* and the softer form *birnynge* are found almost equally. So, too, *truly* occurs (44/30), but the more usual form is *trewly* or *treuly*.

The broken vowels also supply us with good proofs of the mixture of dialects. Generally speaking, an O.E. long vowel is represented by a broken vowel, and an O.E. broken vowel by a simple vowel representing the *first* element of the older broken vowel. Thus we constantly read *forsoith*, *ffor-soyth*, *foyl* (fool), *doyne* (done), *soyne* (soon), *poyr* (poor), &c., and for the older *eo* *ea*, we read *wirk* (work) *werk*; *dyrknes* (from *deorcnes*), *lese* (lose) from *leosan*. But we also read occasionally, side by side with these, *forsoth*

(27/29, 34/28), *þforsoth* (41/36), *fole* (19/28), *foles* (26/10), *fore*, *sone*, *don*; and again *lose* (45/34), *wark*.

All these more exceptional forms, with the single exception perhaps of *wark*, clearly point to a more Southern and more inland dialect.

We shall, therefore, probably not be far wrong if we put down the present MS. as copied from Misyn's translation by a scribe coming possibly from Ely or Peterborough.

NOTE ON LETTER *y*.

Dr. Furnivall kindly reminds me that the broken vowel *oy* for *o* is Old Yorkshire, occurring constantly in the *Towneley Mysteries* [E. E. T. S. 1897]. I am not quite sure whether the vowel of the modern Yorkshire *coit* [coat, *oi* as in *boil*] is a true descendant of this *oy*. Probably however the broken vowel in *boān* (bone), *boūt* (boat), &c., is a descendant, and we certainly have *mōin* or *mōōin* (moon), *fōil* or *fōōil* (fool), *sōin* or *sōōin* (soon). These examples probably give us almost the exact vowel pronunciation of *soyth*, *foyl*, *soyn* in our MS. Of course in the MS. under consideration the difficulty lies in the changing value of *y*. In *swyft*, *lyft* and such forms we have the full short sound *i*; but more frequently it is used merely as a connective between two sounds to give a force to the one which caused the scribe some difficulty to express. This leads to the very extraordinary form *sarryff* or *saryf* (serve)—a form which I cannot find elsewhere. The scribe is however simply trying to express a very strong rolling *r*, and so pronouncing the whole 'sarēf,' giving the *y* the sound of the atonic *ě* in 'sevēral.' [See Key, Pron. N. E. D.] We might comp. with this the full trill of the original *r* in *world*, and the modern vocalised *r* in *world*. The same remarks apply to the medial *e* in *qwharefore*.

GRAMMAR.

The accident is of the slightest kind, and can cause the reader no difficulty. A glance down the accompanying list of verbs will show that it is quite impossible to draw up a paradigm. There are no Southern pl. forms in *eth*, or Midland pl. in *en*.

The order of words is un-English, and generally follows the Latin fairly closely. Still the un-English order seems to be due to the translator being thoroughly accustomed to Latin order, and perhaps thinking in Latin order, rather than to his careful adherence to the text before him. For sometimes, when the Latin order is unclassical and like English, the translator does not follow the Latin version, but writes in the order we should expect to find in the Latin text, thus:—

hec quidem conversio fit per ordinatum amorem.

Sothely be ordinate lufe is þis turnyng done.

Still the order is often kept, and the translation very close, as may be seen from the following extracts taken at chance:—

Mentalis enim visio sursum capitur et celestia contemplatur per visionem tamen enigmaticam et specularem non claram et perpetuam.

Conuerti quippe ad ipsum oportet et ab omnibus rebus visibilibus in mente penitus auerti priusquam poterit diuini amoris dulcedines saltem ad modicum experiri.

Myendly sight truly is takyn up heuenly to behald be schadoly syght ȝit & miroly, not clere and opyn.

To hyme treuly behofes be turnyd & all erthly þingis in mynde playnly be turned fro, or þat he may be swetnes of goddys lufe in lityll þingis be expert.

VERB FORMS.

1st person, singular.

I dois 27/29	I haue 3/29	has 70/3
I has 1/5	I styrris 4/3	ha 69/40
I make 1/15	I meruayled 2/6	ha 70/3
I þink 1/10	I consaued 2/14	haue 70/5, 70/9
I schewe 2/6	I troued 2/19	tastes 75/33
I am 2/14, 4/3	I knew 2/12	hafe 87/9
I þinke 3/7	I despyse 26/13	cese 88/30
I offyr 3/22	I dois 27/29	
I trowe 3/26	I ha 22/1	

1st person, plural.

we haue 26/8
we destroys 28/13
we lufys 9/38
we karis 10/3
we aw 15/21, 105/20

2nd person, singular.

pou has 27/25, 82/13	pu lufes 1/21
pou hast 27/22, 38/37	pou entres 1/21
pou haste 27/28	pou seis 18/5
prydis 27/28	waxis 76/35
pou was 23/16	hase 113/14
despises 110/28	sal 77/36
forsakes 110/78	salt 77/37
dose 114/40	sall 78/30, 117/40
	pinkis 115/1

2nd person, plural.

wake 47/26
prays 47/27

3rd person, singular.

is 23/35	be 26/39	sekys 84/32
dar 14/25	haue 27/1	saryfys 87/10
erris 24/1	aw 34/20	ha 80/13
lufyse 9/36	awght 43/19	lyfis 83/10
lufes 9/35	longis 50/13	levys 83/10
folowys 17/35	felys 50/14	ar 112/13
sees (cease) 91/12	hase 89/30	
leses 116/35		

3rd person, plural.

bostis 23/33	geder 24/15
cum 23/33	rynne 24/18
ar 23/34	is 25/1, 10/20
flowe 23/35	liggis 26/17
ett 23/36	ha 26/34, 70/8, 89/2
do 24/4	joys 9/27
haue 24/4	lufys 17/36
provokes 24/6	hauys 23/31
challange 24/8	er 43/16, 49/6
full 24/13	has 50/31
cees 85/4, 110/25	wote 116/29
wantys 94/9	

Present participle consistently in *and*.

RICHARD MISYN.

Beyond what we find in the colophons at the end of the books of these MSS., nothing can be found with any certainty concerning this Richard

Misyn. No record of him exists at Lincoln; and the furthest we can go, is to say that he was possibly the Ricardus Mysyn mentioned in 1461-2 in 'The Register of the Guild of Corpus Christi in the City of York.' Surtees Soc. 1872, p. 62:—

"Nomina Fratrum et Sororum admissorum per Dominum Johannem Burton, Rectorem ecclesiæ Sancti Martini in Mikelgate, et suos consortes, Anno Domini millesimo CCCC^{mo} LXJ^o [1461-2].

Per dominum Johannem Burton, secundum magistrum nostræ gildæ.

In primis, frater Ricardus Mysyn, suffragenus, ordinis Fratrum Carmelitarum"

An earlier bishop of the same name is mentiond on the rim of Archbp. Scrope's Indulgence Cup, *ib.* 291 n, 292 n. See Poole and Hugall's *Hist. and Descriptive Guide to York Cathedral*, p. 197:

" + Recharde arche beschope Scrope grantes on to all tho that drinkis of this cope xlth dayis to pardun. Robert Gubsun. Beschope Musin grantes in same forme afore saide xlth dayis to pardun. Robert Stensall."

'Beschope Musin' was probably Richard Messing, who, according to Cotton (*Fasti Eccl. Hib.*, iii. 277) was bishop of Dromore from 1408 to 1410. Another bishop of the same name was admitted into the Guild in 1461-2, as "Frater Ric. Mysyn, suffragenus, ordinis Fratrum Carmelitarum." See p. 62, *antea*.

As to Misyn's Friary at Lincoln, Dugdale says, *Monasticon* (ed. 1830), vi. 1571, col. 2:—

[Carmelite or] White Friars, at Lincoln.—Leland, in his *Itinerary*, vol. i., pp. 32, 33, has one or two sentences relating to the White Friars at Lincoln. Their House, it appears, was situated on the West side of the High-street, in the lower part of the Town called Wikerford. "Gualterus," he says, "as I hard, caullid Dorotheus, Dene of Lincoln, a Scottish man," was "first Founder of the White Friars in Lincoln." Speed says this House was founded by Odo de Kilkenny, a Scot, A.D. 1269. The Site was granted in the 36th Hen. VIIIth to John Broxholm.¹ The Particular for it is in the Augmentation Office.

RALPH HARVEY.

Cork, Sep. 1893.

¹ Tanner, *Notit. Monast. Linc.*, xlix. 15.

I. The Fire of Love,

ENGLISHED FROM HAMPOLE'S "INCENDIUM AMORIS"

By RICHARD MISYN IN 1435.

[BOOK I.—MISYN'S PROLOG.]

[MS. CCXXXVI. *Corpus Christi Coll. Oxford.*]

At þe reuerence of oure lorde Ihesu eriste, to þe askynge of þi [Fol. I. a.]
 desyre, Syster Margarete, couetyng a-sethe to make, for For you,
Sister Mar-
garet,
and others
not knowing
Latin,
 enerece also of gostely comforth to þe & mo, þat curiuste of latyn
 4 vnderstandes noght, I, emonge lettyrd men sympellest, and in
 lyfyng vnthriftiest, þis wark¹ has takyn to translaciō of lattyn to I have eng-
lished this
book from
Hampole,
 englysch, for edificacyō of many saules. And sen it is so þat aȝ
 godis plesans & gostely life of mans saule standes in parfyte¹ lufe,
 8 þefore þis haly man Richard Hampole, hys boke has named *Incen-
dium Amoris*, þat is to say 'þe fyer of lufe.' The whilk¹ boke, in without
altering its
substance.
 sentence ne substance I þink¹ to chaunge, bot treuly aftyr myn
 vnderstandynge to wryte it in gude exposicione. // þefore aȝ redars
 12 here-of I pray, if þour discrecyon oȝt fynde þankeworthy, to god
 þerof gyf loueynge, & to þis holy man; and if any þinge mys-sayd,
 to myne vnconnyng wyet itt. Neuer-þe-les, to reforme I make pro-
 testacyōn, with entent no þinge to wryte ne say agayns þe faith or
 16 determinaciō of holy kyrk, god to wytnes. // fforþirmore, sister,
 haue in mynd deedlynes of þis lyfe, and aȝ-way in þi hande sum Always keep
some holy
reading in
hand,
for if thou
love holiness
thou shalt
not love sin.
 holy lesun kepe. ffor holynes if þou kepe, fleschly synnes þou salt
 noȝt lufe; and holynes whare-in it standes, before I sayde: in
 20 parfyte lufe. Bot parfyte lufe, what may þat be? certan, when þi
 god (as þe aght) for hym-self þou lufes, þi frende in god, and þin
 enemy þou lufes for god; for nouȝer god with-oute þi neghburgh,
 nor þi neghburgh with-oute god, treuly is lufed. ¹Parfyte lufe þer-
 24 fore, in lufe of god & of þi neghburgh standis; and lufe of god, in
 kepeynge of his commaundementis. // Kepe þefore his commaunde-
 mentis, and þi prayers or contemplaciō when þou entres, aȝ warldly Forsake
worldly
thoughts.
 poghtes planely forsake, and chargh of aȝ þinge outwarde forgett,

¹ Read either *perfyte* or *parfyte*, all through.

& to god onely take hede. Doutes if þou fynde any, kañ to þe sad counsell, for drede þou erre, namely in slyke þinges þat touches þe .xij. artikils of þi fayth, als of þe holy Trinite, & oþer dyuers, als in þis holy boke filouynge is to oure lernynge connyngly writtyñ. 4

[Cap. 1. HAMPOLE'S PROLOG.]

I felt my
heart warm

Mor haue I meruayled þen I schewe, fforsothe, when I felt fyrst my hert wax warme, and treuly, not ymagynyngly, bot als it wer *with* sensibyl fyer, byrned. I was forsoth meruayld as þe 8 byrnyngⁱ in my saule byrst vp, and of an vnwont solas; for vncuthnes of slike helefulh habundance oft-tymes haue I gropyd my breste, sekandly whedyr þis birnyng^e wer of any bodely cause vtwardly.

with spirital
love,

the gift of
God.

Botⁱ when I knew þat onely it was kyndyld^e of gostely caus inwardly, 12 and þat þis brynnynge was noȝt of fleschly lufe ne concupiscens, in þis I consaued it was þe gyftⁱ of my maker: Glad þerfore I am moltyn in-to þe desyre of grettar lufe, and namly for influence of þe moste swete likyng^e & gostely swetnes þe whilkⁱ *with* þat gostly 16 flaume pythely my mynde has comforyd^e. ffyrste treuly, or þis comfortabit heet^e, & in añ deuocioñ swettyst in me wer sched, playnly I troued^e slyke hete to no man happyn in þis exilt^e: ffor

[Fol. I. b.]

treuly, so it enflaumes þe saule als þe element of fyer þer wer byrn- 20 ynge. Neuer-þe-les, als sum say, sum þer ere in cristis lufe byrnyng^e, be-caus þai se þame þis warld^e despisyng^e, *with* besynes giffyn onely to godis seruys. Bot als it wer if þi fynger wer puttⁱ in fyer, it suld^e be cled wyth feleyng^e byrnyng^e: So þe saule *with* lufe (als 24 before sayde) sett o-fyer, treuly felys moste verray hete; bot sum tyeme more & more intens, & sum tyeme les, after þe sufferyng^e of þe frelety of flesch. O, who is þatⁱ in dedely body, þat þis grete hete, in his he degre als þis liff may soffyr, continually beyng^e may 28 longe bere? Defaute treuly hym behoues for swetnes & gretenes of so he desyre & lufe vtwarde; and no meruayh þose many¹ of þis warld^e passyng^e fulh gredely wold^e kache, & *with* fulh hote desyre 32 zern itt, þat in þis honyly flaume with woundyrfulh gyfts of Mynde þis saule he myȝtⁱ zelde, and so sone to be takyn, & entyr þe compaynes of þaim þat syngis loueyng^e 2 to þer creator *with*-outen ende.

Filths of the
flesh drive
out this heat,

Bot some þingis to charite contrary happyns, ffor fylthis of flesch crepys tempyng^e restfulh myendys; bodely nede also & mans freyl 36

¹ *In margin in another hand mane.*

² *Opposite this word in margin in another hand Louenge, after the tung is prayse.*

- affeccione impryntyd, with angwys of þis wrechyd exile, þis hete
sumtyme þa lese,¹ and þe flaume, whilk vndyr figure I cald fyre,
be-caus it brynnes & lightis, þai hynder & heuy. And treuly, zitt
4 þai take it nozt fully a-way þat a-way may not be takyn, ffor it has
vmbelappyd aH my hart: Bot for slyke þinges, þis moste happy
hete, at sum tymes absent, apperis agayne; and I, als wer greuously
cald² abydyng, pinke my-self desolate to tyme it com agayne, whiles
8 I haue not (als I was wount) þat felynge of gostely fyre, to þe whylk
aH partyes of body & saule gladly aplies, & in þe whilk þai knawe
þame-self sekryr. ¶ More-ouer and, slepe gayne-standes me als an
enmy; for no tyme me heuys to loos bot þat in þe whilk con-
12 strenyd I zelde to slepeyng. Wakynand, treuly besy I am to warme
my saule als wer with calde þirled, þe whilk, sattyld in deuocion, I
knew wele sett o fyre, & with fuH grete desire lyft abowne aH erthely
þingis. Treuly, affluence of þis euerlastyng lufe to me cummes
16 nozt in ydilnes, nor I myzt fele þe gostely hete, whils I was wery
bodely for trauayH, or treuly vn-manerly occupied with worldly
myrthes, or elles with-uten mesure gyfen to disputacion; bot treuly
I haue felt my-self in slyke þinges wax cald to tyme, aH þinges
20 putt o-bak in whilk vtwardly I myzt be occupied, onely to be in
þe sight of my saveour I haue stryfyne, & in fuH ynhyrly byrnyng
dwelt. ¶ Qwhare-fore þis boke I offyr to be sene, nozt to philoso-
phyrs nor wyes men of þis warld, ne to grete devyens lappyd in
24 questions infenyte, bot vnto boystus & vntaght, more besy to con-
lufe god þen many þinges to knawe; for treuly, not desputyng bot
wyrkand it is kunde, & loffande. ffor treuly, I trowe þies þinges
here contenyd, of þies questionaries, in aH science moste hy in con-
28 nyng, bot in þe lufe of criste moste lawe, may nozt be vnder-
standyd. ¶ þerfore to þame I haue not written, bot if, aH þinges
forgettyne & putt o-bak þat to þis warld is longyng, onely to þe
desyres of oure maker þa to lufe onely be gyfen. fyrst, treuly, þat
32 þai fle aH erthely dignyte, þat þai hate aH pryde of connyng & vayn-
glory, and at þe last þame confourmyng to hyst pouerte, pinkand
& prayand, besily gyfen to goddis luffe. þus no meruayl to þam
saH appere with-inforthe þe fyre of vnwroth charite, dressand þer
36 hartis to take þe hete with whilk aH dyrknes is consumed, & þai[m]
lift vp in to byrnyng lufely & moste mery, þat temporaH þingis þai
saH pas, & hald þame-self in þe seet of endeles rest. þe more con-

but it comes
again.

Sleep checks
this fire;

so do idleness

and worldly
mirth.

I offer this
book to un-
taught folk.

[Fol. II. a.]

Love is given
only to those
who hate vain
glory.

¹ In margin in another hand lassyn.
² Under this word in another hand, colde.

And as my
book atra
folk to Love,
I call it
'Burning of
Love.'

yngre treuly þai be, þe more abyH to lufe be lawe þai ar, if þai of odyr despisyd be glad, & þame-self gladly despyes. ¶ And sen I here to lufe styrris aH maner of folk, and besy I am of lufe to schew hattist desyre & a-bowne kynde, 'byrnnyng' of lufe' þis boke hys name 4 saH bere.

Of mans turnyng to god, and what helpys, & what lettys his *turnnyng*. [Cap. II.]

Men must
turn to God
and from
the earth,
to taste God's
sweetness.

IN þis wrechyð dwelling-place of exile abydeyng', to aH maner of 8
popyH be it knawen, þat no man may with luff of endles lyfe be taght', nor with heuenly swetnes be anoynt', bot if he treuly to god be turneð. To hyme treuly behofes be turnyð, & aH erthly þingis in mynde playnly be turned fro, or þat he may þe swetnes of goddys 12 lufe ¶ in lityH þingis be expert'. Sothely be ordinate lufe is þis turnyng' done: As þat he lufe þat worthy is to be luffyd, & not lufyng' þat is not worthy to be lufed, and þat he byrn more in lufe of þo þingis þat is moste worthy, & les in þame þat is les worþi. 16 Moste is god forto be lufed. MikyH ar heuenly þinges forto be luffed; lityH or noght, bot for nede, erthly þinges ar to be luffyd. // Wyth-outen doute þus euery man to criste is turnyð, qwyls of hym nozt is desyrde bot onely criste. Turnnyng' treuly fro þies gudes 20 þat in þis world' þer lufers dessave & nozt defend', standys in wantyng of fleshly desire & hatred of aH wrechidnes, so þat þai savour non erthly þingis, nor desyrs to wythhalð of worldly þingis ouer þair strayt' nede. þai treuly þat ryches hepyys, & knawys nozt to whome 24 þai gedyr, in þame haueyng þer solace, some-tyme in myrth of heuenly lufe ar not worþi to be gladded, þof aH þai fene, be deuocion not holy bot similate, þame-self to fele in þer dises some þingis of þat felicite þat is to come; for treuly for þare foule presumption fro 28 þat swetnes þai haue fallen, with whylk god's lufers ar softynd & made swete, for þai vnmanerly wyth worldly mone has armyd þame-self. AH lufe treuly þat in gode endys not, wikkydnes is, & þe hafars makis euyH. Qwharefore lufand þe worldly excellence with 32 wrechyð lufe ar set o fyer, and ferþer þai ar fro heuenly hete þen is þe space be-twix þe hyst heuyn & lawyst place of þe erth. // þai sekyr ar likkynde to þat þai lufe, for why þai ar confourmed to wanton concupiscence. // And with haldyng old maners of wrechidnes in vanite 36 of þis lyfe þai lufe for, holy lufe. Wharefor þe ioy of clerenes þat saH not rote, þai chaunge to wantoneð of beute þat sal nozt last. þis

Turn from
the decifful
goods of this
world.

They who
heap up
riches are
not worthy
of heavenly
love.

They become
like what
they love.

- sothely suld^t þai not do, bot if þai wer blynded *with* fyer of fraward^t
lufe, þe whilk^t wastis burionyng^t of *verteu*, & norrysches þe plantes [Fol. II. b.]
of aH vyce. ffor eothⁱ many in womanly bewte ar nozt sett^t, nor
4 lykes Lychery, wharefor þame-self be savyd as wer *with* sikyrnes
þai trayst, and for onely chastite, the whilk þai bere *with*-oute,
als¹ sayntes þai wene þai pas aH oþer; bot wikkydly þus þai suppose
& aH in vayn, when couetyes, þe rote of synnes, is nozt drawne owte.
8 And treuly, as it is wryten, no þinge is wars þen mone to lufe. ffor
whyls þe lufe of temporaH þinge þe hart of any man occupyes, no
deuocyon playnely soffrys hym haue. Lufe treuly of god & of þis
warld^t neuer in one saule may be to-gydir; bot whos lufe is strengar,
12 þe toþer oute puttis, þat oppynly þus may be knawen who is þis
warldys lufar and who cristis² felower.³ Certainly als cristis lufars
behavys þam-self agayns þe warld^t & þe flesch, so luffars of þe warlde
behavys þame-self agayns god & þer awen saule. // þai treuly þat
16 ere chosyn, ettys & drynkes; bot euer to god *with* aH þer mynde þai
take entent in aH ely⁴ þinges; not lust, bot nede only þai seke. Of
erthly þinges þai⁵ speke *with* angwys, & nozt bot passyngly, nor in
þame makand no taryng^t, & þen in mynde 3it *with* god þai ar, and
20 þe remenand of tyme þai 3elde to godis seruys, nozt standyng^t in
ydilnes, nor to plays no wondyrs rynnynge, þat is þe tokyn of
reproued^t, bot rather honestly þame-self behaueynge, þat to god
longs, awdyr to spekt^t or do or þink, þai irk^t nozt. Reprevyd treuly
24 aH-way agayns god idilly behavys þame-self: godis worde treuly þai
here *with* hardnes, þai pray *with*-outen affeceyōn, of god þai þink^t
with-outen swetnes. þe kyrkt^t þai entyr, & fyllis þe wallys; þai knok
þer brestis, & syghyngs 3eldys, bot playnely bot fenyd, ffor why þai
28 cum to þe eghen⁶ of men, no þing^t to⁷ þe eyrs of god. Treuly when
þai in body ar in þe kyrk, in mynde dystract^t þai ar to warldly gude,
þe whylk þai haue or els desyrs to haue, whare-fore þare hart fro god
is far. // þai ett & drynk, not to þare nede bot to þare lust, for bot
32 in lycherus fode fynde þai sauour or swetnes. Thay gif more-ouer
brede to þe pore, clethyng^t parauntyr to þe cold, bot whils þare
almus is done in dedely synne or for vaynglory, or sekyrly of þinges
vntreuly gettyn, no meruayl if þai plesse nozt our gaynbyer, bot vnto
36 vengeance prouoke owr Iuge. // Qwharefore als chosyn, whils þai to

Many indeed
are not set
upon wom-
anly beauty.

Nota
Nothing is
worse to love
than money.

As lovers of
Christ treat
the world,
so lovers
of the world
treat God.
Maner of
chosyne;

Maner of
repreued^t

Worldly folk
go to church
and sigh,

but their
minds are on
their goods.

Their alms
are done in
deadly sin,

and so they
please not our
Redeemer.

¹ MS. aH; als in margin in another hand.

² is goddis, crossed out.

³ Over the first e is an o in another hand. N.B. All marginal corrections (but not notes) are in another hand.

⁴ On the margin erthly.

⁵ MS. þat: þai on the margin.

⁶ In margin eyen.

⁷ MS. to to

The wicked
are busy
in worldly
things.

The Fende
owns many
folk.

They love
their bodies
more than
their souls.

þe warld or þe flesh take hede, to god aH-way þer mynde haue
besily, so reprevyd, whyls þai seme to god do *seruys*, besy to þe
warld & to þo þinges þat to þe warld & flesh pertenes, in besynes
of hert gretely ar rauyscht. And als chosyn, god noȝt displeys 4
when þai þer nede releve, so repreuyd, god noȝt plesys in gude
dedys þai ar sene doo, ffor þer gude dedys fuH few, *with* many iH
dedis ar mengyd. // The fende also has many þe whilk we trowe be
gude: he has for sothi almus giffars, Chast, & meke, þat is to say, 8
synnars calland þame-self, *with* hayer cled & penance ponyschid—
Vnder wenyng¹ treuly of hele, is hyd oft-tymes dedely woundes. //
þe fende also hauys not few hasty to wyrk, & besy to prech; bot
doutles aH þame hym wantes in charite þat ar warmed, and to aH 12
vanite slawe. [Wickyd treuly to vyl delectacion] aHway ar gredy,
& vnto gostely exercise als dede, or els keste doune *with* fuH grete
febilnes, whos lufe is euer in-ordinate, ffor more þai lufe gudes
temporaH þen eternaH, and more þer bodyes þen þer saules. 16

[Fol. III. a.] That no man may sodanly come to hy deuocion, nor
be wett *with* swetnes of contemplacyoñe. Cap. III.

The highest
devotion
comes not
at first,

even to the
most virtu-
ous.

Seldom does
any saint
take in Di-
vine melody,

and sing it
out again to
God;

Scheuyd treuly it is to lufers þat in fyrst ȝeris of þer turnyng,
no man to hee deuocion may attene, nor *with* swetnes of con- 20
templacyoñ fully be moysted; vnneth treuly seldum, & als wer in
twynkilyng of an eghe, þai ar graunted to fele somqwhatt of heuenly
þinges, & softly profetand at þe last in spirytt þai ere made stronge.
Aftyrwarde when þai haue taken sadnes of maners, and, as þis pre- 24
sent chaunabylnes sofyrs, þai ar gone vp to stabylnes of mynde,
treuly *with* grete trauals some perfeccioñ is gettyn, þat þai in godly
lufe sum ioy may fele. ¶ Neuer-þe-les it is noȝt sene þat aH
treuly, þof þai be grete in vertew, onon fele warily þe warmnes of 28
charite increate or vnwroght, and in þe flaume vnmesurde of lufe
þai, meltand in þame-self, may syng þe songe of godis loueynge.
Thys mistery treuly fro many is hyd, and to few moste speciaH it
is scheuyd; for þe hyar þis degre is, þe fewer fynders has it in þis 32
warld. // Seldome (no meruayH) we fynde any saynt, or so parfyte in
þis lyfe, *with* so he lufe takyn up, þat he in contemplacyoñ wer lyft
to swetnes of melody, þat is to say, þat he in hym-self myȝt take þe
heuenly soonde in to hym sched, and als wer *with* melody he suld 36
gayn-ȝelde lovyngis to god, & many notys makan in gostely

¹ ? wevyng

- lovyng, and þat in hym-self myȝt fele þat hete of godis lufe.
 And neuer-þe-les, maruayl it is þat any man contemplatyue odyr-
 wyes suld be troude: for þe psalme, transfourmed in-to þe persone
 4 of man contemplatyue, sayes: *Transibo in domum dei in voce exul-*
tacionis & confessionis, þat is to say: 'I saȝ go in to godis hows in
 voyce of gladnes & of schriff,' qwhilke loueyng is sownde of hyme
 þat etis, þat is to say, of hym þat is glad of heuenly swetnes. //
 8 Parfyte forsoth þat in-to þis passyng plente of endeles frenschyp ar
 takyn, taght with swetnes þat saȝ not waste new lyffe in þe clere
 chales of fuȝ swete charite, and in holy counsaȝ of myrth þai
 drawe in to þere saules happy hete, with þe whilk þai, gretely gladdyd,
 but in holy
 mirth he
 draws into
 his soul's
 happy heat.
 12 has gretter comfort þen may be trowyd of gostely letwary. ¶ In
 þame, treuly lufand þe heght of endeles heritage, is þis refreschyng,
 to whome forsoth happyns dysces in þis exile: / and þat to þame
 emonge saȝ not appere vnprofetable þat þai be some ȝeris be
 16 ponyseht, þe whylk to sytt in heuenly setys with-outyn partyng
 saȝ be lyfft. Of aȝ fleschly also þai ar chosyn, in syghte of our
 maker to be moste dere, & clerely to be crowned. // Byrnt treuly þai
 ar als seraphynne in hy hevyn, whos body be þaime-self has sityn,
 20 & þer myndes emange aungels walkand to criste, þer lemman, þai
 haue desyrde: þe whilk also moste swetely has songen þis prayer
 of endles lufe in Ihesu Ioyand: / 'O honely hete, aȝ delite swettar,
 aȝ riches more delectable! O my god, o my lufe! in-to me scrith
 24 with þi charite þirlyd, with þi bewte wounded; selyde doune &
 comfort me heuy; medecyn, to me wrech, to þi lufur schew þi-self;
 behald, in þe is aȝ my desyre, & aȝ my hert sekis. ¶ To þe my
 hert desyres; to þe my flesch is þirsty: and þou to me opyns not,
 28 bot turns þi face. þou spars þi dore & hydes þi-self, & of an
 innocentis payns þou laghys. ¶ Emonge neuer-þe-les fro aȝ erthly
 þou rauysches þi lufers, þou takes abowne aȝ desyre of warldly
 þinges, and of þi lufe þou makes þame takers, & in lufyng ful grete
 32 wyrkers. Qwharfore in gostely songe of byrnyng vp birstyng, to
 þe, loueynges þai offyr, and with swetnes þe dart of lufe þai fele.
 Hayle þerfore, o lufly lufe euerlastyng, þat¹ vs rayses fro þies lawe
 þinges, & with so oft rauyschyng to þe sight of godis maistee vs
 36 representys. ¶ Cum in to me, my leman! Al þat I had I gaf for
 þe, and þat I suld haue, for þe I haue forsaken, þat þou in my
 saule myȝt haue a mansyoȝ it forto comfort. Forsake þou neuer
 hym þat þou feles so swetely smel in þi desyre, so þat with moste

God's lovers
 are punished
 here,

but, among
 aungels they
 sing this
 Prayer of
 Endless Love
 to Christ:
 'My God,
 my Love,

[Fol. III. b.]

my flesh
 thirsts for
 Thee.

Hail, my
 Love ever-
 lasting!

¹ MS. þat þat.

Grant me
grace to rest
in Thee for
ever.

byrnyng desyre emonge þi halsynge euer desyres to be, so graunt me grace to loue þe, in þe to rest, þat in þi kyngdome I may be worthy *with-outen* ende þe forto see.

¶ Pat ilk man chosyn of gode has his state ordand. 4
Cap. IV.

Men burning
with love
seldom trade
or become
prelates,

but like An-
gels' Hierar-
chies, are
near God.

God has fore-
ordained all
things,

but His
judgment is
secret.

IN lufe of lyfe euerlastynge, men contemplatyue hily þat ar brynde, þai ar forsoth as hiest in lustyest byrnyng, & miryest of þe luser euerlastynge, so þat þai seldum or neuer gos vtward to warldly 8 besynes, nor 3it tak þe dignite of worschyp or prelacy, bot rather certainly *with-in* þame-selfe, þame-self *with-haldynge with* ioy to criste in mynde þai alway ascend in voyce of loueynge. ¶ In þis treuly þe kyrk felouys¹ aungellis Ierarchys, in þe whilk aungellis 12 moste hy vtward ar not sende, to god euermore nere beand. ¶ So onely besy þai ar in godis syght, þat in cristis lufe ar he & contem- placyon, & souerante þai take nozt emongis men; bot to odyr it is kepe, þat ar more occupyed *with* mannys besynes, & le[s]se vse 16 inwarde lykyng. ¶ Ilk chosyn, þerfore, his degre has of god ordand before; so þat whills he þis to prelacy is chosyn, he þis to god *with-in* is besy to take hede, & god *with-in* þerto hym lyftis so þat he lese aH vtward occupacyon. ¶ Slyke soþly ar moste haly, 20 & 3it of men ar haldyn laghyst; ffor þai seldom gos vtward miraclys to do, be-cause in mynde onely þai dueH. ¶ Of oper treuly þat both to goddis seruiss þame-self submyttis, & þere sogettis discretely gouyrn. ¶ To oper also þat before men lyfe in fleschly penance vn- 24 sene, oft-tymes in þere lyfe tokyns grauntyd ar scheuyd, or ellys after þere dede, þof aH in purgatory som-qwhiH fuH scharply þai be ponschid. ¶ AH sayntis treuly miracles haue nozt done, nounder in þere lyf nor aftyr þere dede, nor aH dampned, owdyr in þere lyfe or 28 after þere dede, miracle haue wantyd. ¶ þe dome treuly of god is preuay, þat yH wars suld be made tokyns sene of synnars. ¶ And þa þat ar gudyd suld be more whik in lufe of þer makar, þo þinges despisyd þat to gude & yH comonly may be had. ¶ Some forsoth 32 gude dedys has wrozt, [bot] nozt godis bot mannys worschip þai haue sozt, & þis after þer dede peryschis, þat only haueand þat in þis warld þai haue desyreH. Itt happyns treuly oft-sythes þat meynly [Fol. IV. a.] gude & les parfyt, mirakyls has done, fluH many also heghe in 36 deuocyone in heuenly setys before goddis maieste playnly sessys,

¹ Over this word in another hand follows.

hauand þer medys emonge þe hegh companys of heuen. ¶ ffor þe feste of saynt mychael specially is worschyp^t, and 3it of þe hyest ordyr of aungels he is noȝt trouyð. Some also to god turnyð, & 4 penance doande and warldly erandis forsakand, in þer mynde ioyis if þer name after þere dede anensse lyfars may be worschipt; to þe whilk^t cristis treu seruand sulð take no hede, als in auntyr he loos aȝ þat he wyrkis. ¶ þo þingis treuly þat comon ar to gode & yȝ, 8 of sayntis ar not to be desyrd, bot charite & gostly vertuys with-outyn ceseynge in þer hartis be festynd, þe whilk not only þe saule kepys fro fylth of synnes, bot þe body als in þe dome saȝ rays to endeles mynð. ¶ Aȝ þinge treuly þat here is done, sone cessys & 12 fleis; þere treuly, audyr in worschipe in confusiō, with-outyn end þai saȝ last. Actyue þerfore, & prelat^{is} clere in connyng & vertew, men contemplatyue before þame-self sulð setti, & before god þer bettyrs þame hald, þame-self not trouand worþi to be gyfen to 16 contemplacyō, bot if paraunter goddis grace to þat þame wald enspyr.

St. Michael's day is specially honoured, and yet he is not of the highest order of angels.

All things here soon cease and flee.

Active men should set contemplative ones above themselves.

Differens be-twix godis lufars & þe warldis; & þer medis.

[Cap. V.]

20 **N**o-thinge felys mans saule þe byrnyng of endeles lufe, þe whilk^t before aȝ warldly vanite parfytile has not forsakyn, to heuenly þingis studyand besily to be giffyn, and with-outyn cessyng goddis lufe desyre, and aȝ creatours to be loffyð manerly to lufe. / 24 Treuly if aȝ þinge þat we lufe we lufe for god, god rather in it þen it we lufe / & so, not in it, bot in¹ god, we delite, whome forto vse with-outen end we saȝ be gladd. ¶ Wyckyd treuly þis warld lufe, settand þere-in þe lust of þere delectacyōne; & þo þingis onely þat 28 to þis warldis ioy langis, þa couet with-outen cessyng. And how may a man do more fondly / more wrechidly or dampnably, þen fully to lufe þingis transitory & faylyng, onely for it-self? ¶ The trinite god treuly onely for þe self^t is to be lufyð. ¶ Put we þer- 32 fore oure mynde in it fully, & be we besy aȝ oure myndes in to þe ende to bere, þat we in itt^t with-outen end may be gladynd, so þat we lufe our-self, & al þingis þat we lufe, for þat allone. ¶ Bot þat synnar leghes, þat says he lufes god, & 3it he dredys not to serryf 36 syn. Ilke man treuly þat lufyse god is fre, nor to bondage of synne byndes noȝt hym-self, bot to þe seruys of rightwisnes stedfastly standys. ¶ Qwhills we treuly erthly þingis or comforth lufys for

No one can feel the fire of love who hasn't forsaken all worldly vanity.

The sinner lies, who says he loves God, and yet doesn't fear sin.

¹ in *in margin in another hand.*

If we love
earthly
things, we
love not God.

Lovers of
pleasure live
to hell.

[Fol. IV. b.]

God's love
is fire,
purging our
souls from
sin.

It gives us
heavenly
solace,

þe self, god *with-oute*n doute we lufe noȝt, forsoth hym not
sarifand; bot if in creatours we be delittyd, so þat we our maker
sett behynde, & þo þingis þat endles ar not, karis to felowe, als
god hatand we saH be demed. ffuH frawarde treuly to þe saule it 4
is / tokyn of dampnacyōne & þe tokyn of endles dede, whan man
holly gyfes hym-self vnto þis warld, and in dyuers desyres of þe
flesch & errours he gos as hym lyst. þus no meruayH is a wrech
destruyd, ¶ and whils he wenis to solow¹ in lust, to penance of 8
heH ay-lastand he hyes. ¶ þerfore no man suld dar presume, nor
be pryde raise vp hym-self when he is despisid to hys repreue / or
when slitynges to hym ar cast, nor hym-self defend, or for iH wordes
iH gif agayne, ¶ bot aH þing, aHswete lovyng alse represe, euenly 12
beryng. On þis wyse treuly doande, we *with-oute*n ende *with* criste
saH be glad, ¶ gif we *with-oute*n leffynge, lufe hym in þis lyfe;
whos lufe in hartis rotyd & made sekyr, vs makes lyke vnto hys
lyknes, and oper ioy, þat is to say godly, in-to vs he puttis, *with* 16
byrnyng lufe playnly our myndes myrthand. ¶ His lufe treuly is
fyer, firy makand oure saules, & pourgis þame fro aH degres of
synne, makand þame lyzt & byrnande; whylk fyer byrnanð in þam
þat is chosyn, myndely euer makes þame vp forto loke, and dede in 20
þer desyre continually to *with-hald*. ¶ Qwharfore whils we may syn,
lat vs charge þis warldis prosperite to flee, aduersite to bere gladly.
¶ An euyH mynde forsoth losys whils it ioy, & whils it in
creatours sekis gladnes, als wer *with* a flaterynge yenome þe self 24
kyllys: whos contagyuste to eschew be wele war, gostly fode
behalnd, þat to byrnyng lufars holy is ordand in heuen. ¶ And
so criste grauntyng, be we comforth in swete sange of charite, &
be we delityd in so swete deuocyoun, whils wykyd slepe in horribul 28
dyrknes, & ful of synnes gos doune to paynes. ¶ ffuH grete mer-
uayle it semys, þat mortall man in so hegh lufe of god may be takyn,
þat he in his moste preuay substance no þing felys bot heuenly
solace, & als wer goyng to heghe clere desyre, in noys of organes 32
to be contemplatyue; þe whilk þat of odyr is done to sorow,
turnys þanne to ioy, so þat þai seme in saule vnabill to soffyr
payn / þe whilk also may not *with* drede of dede be turbylk, nor
fro restfulnes to vn-es on any wyse be meuyd. ¶ *With* besy lufe 36
treuly he his styrd, & in þoght þat is continually in Ihesu, ful sone
he persauys his awen defautes: þe whilk correctand, forward of
þam is war, & so besily he beres riȝtwysnes to þe tyme to goð he be

leð, & sittis in setys euerlastynge with heuenly citesyns. ¶ Qwhare- till we sit
fore clere he standes in conscience, & stedfast in all gude wayes, þe with the
whilk¹ neuer is noyed with worldly heuynes, nor with vaynglory citizens of
4 gladynd. ¶ Obstatine treuly in warkis vnclene, þe lufe of criste Those perse-
knowes nozt, for þai with fleschly likynge ar byrnde, ¶ and to god sistent in
þai zelde no deuocion, for þe byrdyn of riches with þe whilk þai ar unchastly
þirstyn to þe erth. fforsoth þai ar not ordand to haue delytes of know not
8 paradys, bot in þer frawardnes gose to þere dede; & þerfore worþely Christ's love.
þer heuynes sal not be lessynd, nor sorow of þer dampnacion sal be
put bak, for þai wilfully gos in lustis & synys, & luf of þe endeles
lufar for fals luf frawardly þai haue lost. ¶ Qwharfore in paynes
12 perpetuall, þat þai haue synned, playnly þai saff forþink, ¶ and ȝit
of syns þai saff neuer be clenysd, bot endlesly byrnyd with fyris Sinners shall
continuyd with-uten any comforth. // burn in end-
less flames.

Qwarfore is it more to take entent to lufe of god þen
16 to konyng or disputacion. [Cap. VI.]

Emonge alþingis þat we wrik¹ or þinke, to þe lufe of god be we Let us care
more for
God's love
than for
cleverness or
disputing,
more takand hede þen to connyng or disputacion. Lufe
treuly delytes þe saule, / & conscience makes swete, drawand it fro
20 lufe of lusty þinges here beneyth & fro desyre of mans awen excel-
lence. ¶ Connyng with-oute charite beldes not to endeles heel,
bott¹ bolnes to moste wreched vndoyng. ¶ Strong¹ þerfore be oure
saules in takyng of harde labours for god, & be it wyes with heuenly [Fol. V. a.]
24 sauour, nozt worldly. Desire it to be lyghtynd with wysdome end-
les, & with þatt fyr to be enflaumed with whilk som ar styrd
onely oure maker to luf & desyre, & myztely is made strange to
despisyng of all transitory þingis. In þies þingis þat abyde, nozt
28 countand þies þer moste solace þat þai here haue no duellyng,
heuenly place nozt made with hand with-uten cessyng þai seke,
& cries: *Mihi viuere cristus est, & mori lucrum*, 'Criste to me is lyfe,
& grete wynnynge to dy.' ¶ Treuly forsothe he lufys god þat to no
32 wicked likeynge consentis. In als mykyll certainly is man fer fro
cristis lufe, als he hym-self delytes in worldly þinge. ¶ Qwarfore if
þou lufe god, þi werk¹ þat scheuys: ffor he neuer is proued to lufe
god, whils to wicked desyres he is made to consent. ¶ Therfore to
36 all þat ar in þis exil, þis dar I schewe, þat all þai þe maker of all
þinge þat wil² not lufe, in-to dyrknes endles þai saff be kest, & þer
and let our
love show in
our work.

¹ Over this word in another hand inflat: latine.

² saff crossed out; wil in the margin.

saH fele *with-uten* ende byrnyng of þe fyer of heH, þat here *with* lufe of þer gaynhyar¹ wald² nozt be lyghtynd. ¶ Sondyrð þai saH be fro þe company of syngars in charite of þer maker, & besily þai saH sorow, fro myrth kest oute of synngand in Ihesu, wantyng³ þe clernes 4 & þe ioy of þame þat saH be crounyd. ¶ ffor leuyr þame was a litiH whyle in warldly softnes tary, þen soffyr penance þat þer synnes myzt be clensed / & þai kume fuH of pyte before þe defendar of aH gode. In þe slippry way treuly & þe brode, in þis vale of wepyng 8 þai haue bene delityd, wher is no place of gladnes, bot of labour : wharefore *with-uten* relese, in *tourmentis* þai saH sorow, when pore to pes euerlastyng⁴ sal be borne, & be made glade in þe delites of þe godhede gifand lyfe, þe whilk⁵ *with* vertues wer arrayed fuH treuly 12 seand, & in gostely hete happily has florisched, þof aH in worthy heght⁶ of þis warld⁷ þai haue takyn no solace, nor emang⁸ vnholsum wyemen þai haue not sawen pride, bot⁹ of wikkyd men þai haue born greues, & temptacyons þai haue exclude fro þe saule, þe trone 16 of þe trinite þat in pes þai myzt¹⁰ be haldyn. ¶ And treuly þai haue wodik¹¹ olk¹² vnthriftynes of venemus lyfe, clerly loucand¹³ & most gladly gostly beute; and plays of softnes, þe whilk¹⁴ 3onge age² acceptis, & vnwyse warldly men desyrs, þai haue demyd worþi represe, þink- 20 and¹⁵ *with* continuance charitefuH sange in to our makar ascendyng. ¶ ffor whilk þinge, takars of lufly ioy, & heete consauand¹⁶ þat may not be consumyd, in songe þai ryn of clene companys & lufly armory, and in frendely myrth heuenly þai haue in-3ett¹⁷ a schadow agayne 24 aH hete of lychery & fylth. ¶ Qwharefore in byrnyng of swetest lufe þai ar takyn vp to þe behaldyng¹⁸ of þer lemman, & be flaume happyst florischand¹⁹ þai ar in vertew, & frely lounes þer maker : and þer mynde now gos, in-to melody chaungyd þat lastys, and þe 28 thoythis fro hens-furth ar made songe, and þe hauH of þe saule, heuynes kest oute, *with* wondyrfuH musyk²⁰ is fulfillyd; so þat prikkyng²¹ before playnly it has lost, & hole in hee swetnes euermore it abydis, fuH meruellusly syngand in henly swete meditacion. 32 ¶ fforþermore, when þai go fro þis hardnes, and fro disesyþ þat here happyns, þen þe tyme comys þat þai sal be takyn, & *with-uten* doute to god be borne *with-uten* sorow, & emong²² seraphyn haue þer setys; ffor þai aH-to-gydyr sett²³ on fyer *with* fyer of lufe moste 36 heghe, and *with-in* þer saules byrnanð, so swetely & deuoutely þai ha louyd²⁴ god, þat what-some-euer þai felt²⁵ in þame-self, heet²⁶ it was

Worldly sin-
ners shall
go to torment
when the poor
are borne to
peace ever-
lasting.

Lovers of
God

are filled with
music in their
souls,

[Fol. V. b.]

¹ *redemptoris in margin.*

² *age on the margin, in another hand.*

gostly, heuenly songe and godly swetnes. ¶ Herefore treuly it is, with heavenly song and sweetness.
 þat þai *with-uten* heuynes dy, sothely with Ioy passand vnto so grete degre in endles worschip þai are lyft, and ar crounyd in be-
 4 haldynge moste plenteuous of þer makar, syngand with clerist wheris, þe whilk also more byrnyngly desiris in-to þat godhede þat reulys aH þinge. ¶ And forsoth, þof þai now clerely behald þe chere of treuth, & with likyngest swetnes of þe godhede be
 8 moistyd, ¶ 3it no meruayH after a litiH whyle þai saH be made more meruellus; Qwhen bodis of sayntis þat in erth þis tyme ar haldyn fro þer grauys, saH be raysecl, and þer saules with þame saH be
 knyttyd in þe last examinacioñ. ¶ þen forsoth saH þai take princi- At the Doomsday
 12 palite emang^r pepyls, / & vnryghtwes þai saH deme to be dampned, ¶ and þai saH schew þat menly goyde wer blyst to come to blistfulnes. ¶ þe generaH dome sothely þus done, in-to songe euerlastynge þai saH be borne, & with criste go vp þe heght of treuyth, þe fas of
 16 god vsand with lufe *with-uten* end.—¶ Of þis it is scheuyd þat swetnes euerlastyng mostis þer myndes, þe whilk vnabilly to be lousyd, þe bande¹ of trew charite byndis. Qwarfor rather latt vs
 seke þat lufe of criste byrn vs *with-in*, þen we take hede to disputa- Seek Christ's love, not disputation.
 20 cioñ vnprofetabill. ¶ Qwhylys we treuly take hede to sekyng vnmanerly, þe swetnes of euerlastyng smellynge we fele no3t. ¶ Wharfore many now sauours in so mykyH in brynnyng of con-
 nyng, & no3t of lufe, þat playnly what luf is, or of what sauour,
 24 þai knaw no3t, þof aH þer laboure of aH þer stody þame aght to sprede vnto þis ende þat þai my3t byrne in goddis lufe. Alas, for schame! an olde wyfe of goddis lufe is more expert, & les of warldly
 likyng, þen þe grete devin, whos stody is vayne; ffor why, for
 28 vanite he studys, þat he glorius may apere, & so be knawen, þat rentis & dignites he mo gett: þe whilk a foyle, & not wis, is² worpi to be halden. An old wife knows more of God's love than a great diuine does.

Of þe caus of heritikis, & fayth of þe Trinite.

32

[Cap. VII.]

Plente of holy treuth & hol to þam it sekys, schewes þe self; & to þe childer of vnite, misteris hyd ar opyn. ¶ Qwharfore soply spryngis frawardenes of heritikis, bot of a vntaght mynde &
 36 inordinate, þe whilk with desire of þe awen excellence is blyndid? þat þai treuly *with-in* þame-self, god to repreue be vayne desiris, cesis Heresy springs from ignorance and vanity.

¹ MS. bynde; a overlined in another hand.

² Another is is inserted in margin.

It is proud
of new
opinions.

It questions
God's Son's
eternity with
Him.

[Fol. VI. a.]

He knows
God truly,
who knows
that He is
incompre-
hensible.

If you ask
what God is,

I say you
shall never
find an an-
swer,

not; of þare addillynge it is also þat þai vtward^t with playne argu-
mentis gaynstandys þe treuth. ¶ And when cristyn religyōn wiþ
aH contrariuste cut a-way, & fully acorde in vnite of lufe, þe maner
of heretikis & proude is, new opynions to gett^t, & fro þe saying^t of 4
haly kyrk^t, questyons vnwont to schewe; and so þe þinges þat trew
cristen men haly haldys, þai Ioy with þer vanites to sparpyH.
¶ Errours of whome we kestande a-way says: þe sone treuly of
god, evyn with-outen begynnyng^t to þe fadyr, euermore is to be 8
trowed^t & vnderstanded: ffor bot if þe fadyr hyme with-oute
begynnyng^t had gettyn, þe full godhede treuly in hym suld^t not haue
bene. / Sothely if god þe fadyr som-tyme had bene, when þat he
had no sone, þen no meruayle he was les þen afterward^t when he þe 12
sone had gotyn: þat, no man of gude mynde saH say. ¶ God þer-
fore vnchaungable, god vnchaungable gettis, and þe whilk^t he has
gettyn with-outen end / & þis day also he cessis not to gett. ¶ ffor
nouþer þe substanc^t of þe sone som-tyme vngetyn myzt be called, 16
nor þe beyng^t of þe getter þe self neuer felt^t, with-oute an onely
gettyn sone of þe self. Evyn treuly as þe begynnyng^t of þe god-
hede, be no reson nor no witt^t may be fun, be-caus begynnyng^t it has
not, so þe generacioñ of þe sone with þe euerlastyng^t of þe godhede 20
vnchaungyngly bydis. ¶ Qwhen treuly in þe infenite of gode
meruaille and worschip, with-oute begynnyng^t aH-myghti clerely
scheuys, to what end mans folý raises þe self to stryue, a sacrament
vnabyH to be spokyn to þe eris of men dedly to schew? ¶ He 24
treuly knowes god parfitly, þat hym felys incomprehensibyH & vn-
abyH to be knawen. ¶ No þinge sothely parfitely is knawen, bot
if þe caus þerof, how & what wyys it is, parfitely be knawen. In
þis present lyfe treuly, in parte we know & in parte we can; in lyf 28
treuly to cum¹, parfytely we sal cun & fully, als to creatures is lefuH
or spedful. ¶ fforsoth he þat oure þat þat is profitabyH of our
makar euerlastyng^t desyres to know, with-oute dout fro parfyte con-
yng^t of hym fonder he falles. ¶ þou askes what god is. I schortly 32
to þe answer: Slike one & so grete he is, whatkyns or so mykiH
none odyr is, no neuer may be. ¶ Gyf þou wiH know propirly to
speke qwhat god is, I say, of þis questyōn answer saH þou neuer
fynde. I haue not knawen; Aungels can not; Archangellis haue 36
not hard^t. Wharfore how wald^t þou know þat is vnknawen & als
vntaght^t? God treuly þat is almyghty, may noght þe teche what
hyme-self is: ¶ Qwhat god is treuly, if þou knew, als wys þou suld^t

¹ MS. cun.

be als god is : þat, nouþer þou nor oþer creature may be. ¶ Stand^{or you'd be as wise as God.} þerfore in þi degre, and hye þingis desyre þou not ! / ffor if þou desyre to know what god is, to be god þou desyrs ; þe whilk¹ becums
 4 þe not. Wele þou wote, allone god hym-self knawes, & knaw may. Treuly it is not of gods vnpower þat he may not þe tech hym-self als he is in hym-self, bot for hys vnhopyd worþines ; ffor slike one als he is, none oþer may be. If he soythly¹ treuly myzt be knawn,
 8 incomprehensybl¹ þen wer he nozt. It is I-nogh¹ þerfor to þe to know þat god is ; and agayns þe it wer gif þou wald¹ know qwhat god is. ¶ Also it is to prays god parfytely, þat is to say, vn-abyht to be consauyð fully, to know, hym knawynge to lufe, louandy to
 12 syng¹ in hym, syngand in hym to rest, & be rest^{and to love Him.} inward to endles rest to cume. Lat it not meue þe þat I haue sayd god parfytely to know, & I haue denyed hym to may be knawen, sen þe prophet in psalme has sayd : *Pretende misericordiam tuam scientibus te,* / þat
 16 is to say : ' þi mercy schew to þame þe knawes.' Bot þis autorite þus vnderstand¹, if þou wiht not erre : to þame þe knawes, þat is to say, god to be lufed, to be loved, to be worschipyd and glorifyde onely maker of aht þingis, a-boune aht þing¹, be aht þing¹ & in aht þing¹, þat
 20 is blissed in warld of warldis, Amen.

Pat in þe godhede we aw not to say thre godis or .iiij. kyndis, als we say thre persones ; and þat ilk man after quantite of his lufe sal be cald grete
 24 or smal. [Cap. VIII.]

If any errand wald say, in þe Trinite .iiij. kyndes, be-cause .iiij. In the Trinite
 persones þai say, why suld þai not also say .iiij. goddis, sen to are 3 persons,
 god is all-oñe to be god & his kynde to be ? ¶ We say treuly þe
 28 fadyr is god, þe sone is god, þe holy goste is god ; ¶ þe fadyr also is hys kynde, þe sone is his kynde, þe holy gaste is hys kynd : & [Fol. VI. b.]
 32 3it not .iiij. godis nor .iiij. kyndes we say ; bot o god .iiij. persones, to but 1 God,
 be of o kynde, with strange fayth we graunt. ¶ O godhede treuly
 36 one substance, one godhede ; and þof ilk persone betokyn þe kynde, 1 substance and 1 God-head.
 þof aht þer be .iiij. persones, 3it þerfore .iiij. kyndis saht nozt be vndir-

¹ If he soythly on the margin in the same hand.

The Trinity
are 3 Persones,
but 1 God.

standyd. ¶ And als our god þe fadyr & þe sone & þe holy goste, o kynde we call, & not .iiij., so þe he trinite .iiij. persones, not one allone we sañ say. ¶ þe ffadyr is called, be-cause of hym-self he gatt^t a sone; þe sone is calld, be-caus of þe fadyr he is gottyn; þe 4. holy goste, be-caus of bothe þe holy fader & holy sone he is spiryk. ¶ þe fadyr lyfe, gettyn þe sone [lyfe] to hyme has gyfen his hole substance, so þat þe fadyr als mykiñ sukt be in hys sone als in hym-self. . . . bot þe fadyr hys kynde has takyn of none, þe sone treuly 8 of his fadyr allon in his byrth has taken þat he is, ¶ fforsoth þe holy goste of þe fadyr & þe sone forthpassynge, & with þame & in þame endlesly beyngt, is no mor in hyme-self þen in aydere, ¶ Evyn treuly & euerlastynge he is with þaime of whome he is, sene he is 12 of þe same substance, of þe same kynde & of þe same¹ godhede, & þe þirk persone in trinite. ¶ þe sone treuly euyrlastyngt of þe fader is be-kume man in tyme, / borne of a maydyn, þat he mankynd fro þe fendes power myzt^t gaynby. ¶ þis is our lorde ihesu criste, þe 16 whilk only be festyndt in oure mynde, þe whilke onely for vs was tyde in þe crosse. ¶ No þingt treuly is so swete as to lufe crist. And þefore ransake we not to mikyñ þo þingis þat we in þis lyfe may not consaue. In heuen treuly clarar þen lyght þai sañ be, if we 20 to lufe god gif añ our harttis. ¶ We sañ be treuly abyñ to be taght of god, & in melody fuñ meruellus we sañ ioy, & in he myrth our makar loofe, & in fuñ swete esines with-oute grefe & yrksu-

He who loves
God much is
great,

tho' folk
think rich
men are.

Holy men
can close or
open heaven.

nes, with-outyn ende. ¶ fforsoth he þat mikyñ louys is grete, & he 24 þat leste louys is leste: ffor after þe gretnes of charite we haue in vs, be-fore god sañ we be praysed. So is not before men, bot he þat moste ryches has or godis, is moste chargid & nably dredt; when þame aght not so to do, bot þame most worschip & drede þat 28 þai in connyng suppos be best. ¶ Mighty men of þis warld treuly may no þingt do bot to þar bodys or þer gudes; ¶ Holy men treuly has more worthynes: ¶ þai treuly sal haue power to spar heuen to þame þat þame disesis, & wald not þefore do penance, and also heuyn 32 to opyn to þame in god þat þame has worschippyd & mayntenedt in þis exil, whills þai with charite wer arayd, & añ vaynglory has not resauyd. Qwharfor charite to gett, to haue, & with-hald, with añ þer myght & añ þer strenghtes þai suld^t trauayñ, þat in þe day of 36 temptacioñ manfully þai myght standt agayns þer ennys, & when þai sañ be p[r]ouyd², þai mote take þe crowne of lyfe. ¶ Charite treuly makes men parfyte, & onely lufand parfityto to þe heght of

Love makes
men perfect.

¹ same on the margin.

² be preuid on the margin.

lyfe contemplatyue ar graunte^d to cume. ¶ And treuly pore, þof
aH with heynes & vncennes þai be cled, ȝitt sul^d þai not be
despisy^d: for þai ar frendis of god & bredyr of criste, if þai þe
4 byrdyn of pouyrte bere with dedis of loueyng. / þanne sikyrly þat
ȝe despysed personys with-oute, with-in als heuenly citesenes wor-
schip ȝe, & in als mykiH for god to þer worschip growe ȝe in als
mykyH as he in his godhed wyrkes priuely, / þe whilk þam com-
8 forthand says: *Beati pauperes quoniam vestrum est regnum dei,* / theirs is the
þat is to say: 'blissed be ȝe pore, for ȝours is¹ þe kyngdome of god!'
Treuly, grete tribulaciō & nede þat þai suffyr in þis lyfe, ar pourg-
ynge of þer synnes; ffor whills þe pore in body with hongyr, þirst,
12 cald & nakydnes & oþer greuys of þis warld is noyed, in saule fro
vncennes & warldly fylthys he is pourgyd. ¶ And treuly, in tyme
to come þe swetter rest of euyrlastyng pore men saH fele, in als
mykyH as in þis lyfe moste greuous labours þai haue borne. ¶ To
16 þame saH longe treuly to say: ¶ *Letati sumus pro diebus quibus nos*
humiliasti, annis quibus vidimus mala, þat is to say: 'gladdynd^e we
ar for þe days in qwhilk þou mekid vs, ffor² ȝeres in qwhilk we
haue sene grefe.' Qwarfore þe birdyn of pouerte hals þou with ioy,
20 & oþer wrechydnes ha mynde gudely to bere, þat be þe sufferance of
tribulaciō to ioy of pes euerlastyng þou may be worþi to cum!

The poor are
friends of
God, and
brothers of
Christ;

theirs is the
kingdom of
God,

they shall
rest from
their labours,
in time to
come;

therefore re-
joice in thy
poverty.

¶ Þat þe parfyte lufer of god had leuer rynne in-to
grete payne, þen ons be synne greue god; & why
24 god tourmentis ryghtwes be wykkyd. [Cap. IX.]

O^f þe grete fyre of lufe so grete baute of verteu grows in saules,
þat a ryghtwys man raþer wald chese to suffyr aH payne þen
ones greue god / þofe aH he knew be penans he myght ryse and
28 afterwar^d ples god more & holyar be. ¶ ffor ilk parfyte þis vnder-
standis, þat no-þing to god es more dere þen innocens, no-þinge
more plesand þen gude wiH. ¶ Gyf we treuly lufe god rightwisly, [Fol. VII. a.]
sonar we wald grete mede in heyn lose þen ones synne venially /
32 ffor moste ryghtwes it es, of rightwysnes no mede to ask, bot
frenchypp of god, þat is hym-self. ¶ Better it is þerfore euer tur-
mentry to suffyr þen ones fro ryghtwysnes to wyckednes wilfully to
be led & knawyngly. [Wherefore it folowys þat þei þat crist so
36 birningly lufys] þat on no wys [þai] wiH synne, not onely fro payne
saH be free bot with aungels endlesly sal ioy. ¶ þa treuly þat

A righteous
man will
suffer any
pain ratlier
than once
grieve God.

It is better
to suffer tor-
ment than
once be led
knowingly
into sin.

¹ is on the margin.

² MS. ffor

³ MS. if,

wikkid dedis saryf, & warldly & fleschly solace þa weyn gretely is to be lufed, & þo þingis lofand þai desyre, forsoth both þe ioy þai lose þat þai lufe, & rins in-to wrechidnes þat þai escheuyd not.

The right-
eous are clas-
sified with
the wicked,
like corn and
chaff under
the flail, but
the winnower
drives off the
chaff.

¶ Bot of sum it is wount to be asked qwhy godd almyghty wycked 4
& riȝtwes to-gidyr chastys. ¶ þou seis at ons vnder þe flayH both
corne & caff, bot in þe wyndouynge þe caff is oute east & þe corne
besily is gedyrk to mans vse. ¶ Gyf aH men treuly lyfed, with-
outen doute in pes & tranquillite, with-outen debate & batteH we 8
sulk dueH; bot sen emonge few gude ar many iH, many disesys
cum, þat iH may be chastissyd: & þis enyH þingis to gude men hap-
pyns for þai with iH ar mengyk vnto ȝere dede. Rightwes also for
þai ar redy to synn, þat þat redynes be not broght to deide, be þe 12
wande of oure meke fadyr þai ar taght to take here a lyght scouring,
so þat þe bitter scouryng þat is to cum þai may scape. ¶ þerfore
if persecucioñ, wrechydnes, & oper dises þou suffyr, þou has þat
acordys to þe place in þe whilk þou dwellis. Is not þis þe vayle of 16
teris & tribulacioñ in whilk þou art? hou walk þou þerfore be glad
in presone, & lyfe in prosperite in aH þine exile, or with-outen dyses
go þi long pilgrymage? Haue mynde þat criste & his apostillis has
suffyrk turmentry, & þou be blys sekis to com to ioy! bot þou saH 20
not. ¶ fforsoth owlyr in þis lyfe þe fyer of goddis lufe þe ruste of
our synnes sal waste, & our saules clence to make þame abyH to fie
to blys, or ellis þe fyer of purgatory after þis lyfe our saules saH
ponysch, if it happyn þat we scape þe fyer of heH. Or ellys þat in 24
vs þe strenght of lufe be not so mikyH þat aH to-gidyr it may vs
byrn. With tribulacioñ, seknes & dises behouys vs to be clensed.

We dwell in
the vale of
tears and
tribulation.

Christ
suffered tor-
ment.

[Fol. VII. b.]

Distress must
cleanse us.

No young
man can be
made holy by
fair women's
sweet words.

With-outin doute also þis we haue þat¹ no zong man emong flater-
ingis & swete wordys of fayre wymmen & plente of þingis likynge 28
may be made holy, bot if it be þe vntrauyd gretenes of godis grace,
wher so grete & so many stirris many to faH þat also oft-tymes
holy men has bene lost. Qwarefore moste merakyH I trow it is
qwhen man be godis grace & lufe of criste þis chirischynge parfityly 32
despisis, & be-twix þis enmys to þe sawle, þof aH to þe flesch þa
seme soft, to þe he holynes of þe heuenly contemplacioñ manfully
gose vp. And with-outen fayH, þe holyar he is & with solace of
godis lufe more plenteously with-in fylk, þat he sett in fyer couth 36
not byrn, & þe foule luste of vnclene lyfe offerynge þame-self he
has parfityly slokynd. þe whilk no meruayH, & þof it be seldom,
criste wyrkis in some to hyme belofyd, of whome it is say: *Ex-*

¹ Overlined, whether by the same hand or not is doubtful.

pandit nubem in proteccionem eorum, & ignem ut luceret eis per noctem, // þat is to say: 'he has spred a clowyð, þe schawdow of godis grace, to þe defens agayn fleshly desyres, & fyre of endles lufe to
 4 gyf þame lyght in mynd with-in be þe nyght of þis lyfe, þat þa be vnlefulnes of vayne beute be not takyn.' Cristis lufe treuly in
 þame with so grete swetnes byrnys þat a fleshly & vnlefuð likynge
 þame pinke als fylth most foule, & þerfor it þai despise. ¶ þerfore
 8 touch þou not licherusly þat noudyr is lefuð [to] desire nor to haue. / Haue mynde also þi hande, þi tonge & þi body to with-
 halð, & in wymmen displeys not þi consciens. Stirryngis treuly of
 lychery ar aray of men & wymen. Also hote letwaris & oper
 12 metis þat with þe hete to mikið enflaumys þe flesh, whilk norischars of bodis & killars of saulis ar besy to make; þe whilk of chaste suld be escheuyð.

The love of Christ burns out fleshly lust. Therefore avoid lechery.

Take heed of thy hand, thy tongue, and thy body.

Pat god in dises is to be lufyd and worschipyd; &
 16 also of myrth & mekenes of gode. [Cap. X.]

If temporaH worschip with schame be destroyd, & worldly with
 vilany be endyð, knawen it is with-oute doute þat better is
 repreue þen worschip, & schame þen degre, heuynes þen lovyng;
 20 for be þis þingis oft-tymes a man serithis in-to vaynglory, be þe toþer alway, if man paciently it bare, in þis lyfe to mekenes he suld be taght & in tyme to cum saH he no payne suffyr, for rightwes gode twys saH not ponysch; & he saH be crouned, for paciens of
 24 pore saH not perich with-outyn end. To holynes treuly þies þingis fyrst longis: in no maner to þink, to speke & do, þat god displeis; & also to þink, to speke & wyrk þat god may¹ plese. Do þou þis after þi connyng, þat nouþer þou faH in sclander nor feyn þou not
 28 to mikyH holynes. ffor he is a fole þat before men haly desyrs to apere; & crueH, þat when he is gude scheuys hym-self yH. Som þingis treuly þe ar þat, be þam-self tan heed vnto, nouþer ar gode nor iH, ffor in þere pore kynde þai ar nouþer medefuH nor vn-
 32 medefuH: And slike þingis if þa be done, god myspleys not, nor if þai be vndone, plesis not god. ¶ Here treuly we may se, smeH, fele & touch, & ȝit we adyH no mede nor vnmede. AH syn treuly owdyr is done to god[is] displeyng, or our neghburgh noyng, or to
 36 our awen harme; bot many þingis emang men may be fun þat ar in none of þies. Despisyd treuly or² to be lost in þe syght of men,

Reproof is better for a man than honour.

The holy do nothing that displeases God, but everything that pleases Him.

Some things are neither good nor bad of themselves,

[Fol. VIII. a.]

as smell, touch, &c.

¹ itt struck out before may

² MS. ar

Jesus, chastise me, purge me from evil, that I may feel Thy love.

Avoid self-sufficient folk.

Give up pride; be meek.

The righteous fear nothing while they keep from sin.

We must be tried on earth,

as gold in the furnace.

Never grumble, but ever thank God,

makes mane to ascend¹ to Ioy of aungels. O gude Ihesu, here chastis, here cut, here smyte, here byrne, 3a & what-so-euer ples þi gudelynes, do to me, so þat I in tyme to cum haue none yH, bot I may þi lufe fele here & euerlastyngly. ¶ ffor þe, despysed to be, to 4 aH men in¹ confusioñ & schame, swetter to me it is þen to be cald broþer of an erthly kyng & emong¹ aH men & of aH men I be worschypyd; so þat wrecchednes saH on² me on ilka syde in þis lyfe & þat þou, god, in þe todyr me spare, ¶ I wiH be chastid & correckyð 8 here, & criste to me þat graunt¹ if payn to come odyr-wyse I may not scape. ¶ Proude treuly & fuH of wreth so seme worthy to þame-self¹ þat þai may suffyr no þinge; At a lizt worde oft¹ tymes þai ar meuyd & with-out¹ caus. þerfore þai ar to be fled more þen to 12 be our-cumyn, for þai ar fraward; And al-way þa defende þat þa haue takyn þof it be fals or vntrew, And noudyr þai wiH be ouyrcumyne with auctoritè ne resuñ þat þai suld not be sene hawsande haue sayd þat wer vnacordyng; And when þa ar vntaght & þat þa 16 wote wele, 3it wiH þa latt as þai inspired¹ wer in aH þingis þat to god longis, so þat þai may in aH place speke with-oute gaynsaying¹ of any man; & leuyr þame is in þer errour dueH styH þen of it oppynly be repreued. ¶ Lefe, bredyr, þis proude wodnes & wode 20 pryde, And our-self gretely lat vs meke whils we ar in þis way: for bettyr it is gude & lufly þat criste after oure dede to vs say, “frende, cum vppymare,” þen þat he say, “carl, go donyrmare;” so treuly saH it be of proude & meke. ¶ Qwharfore no tribulacioñ, 24 no dises, no wrechydnes, no schame, no repreue is to be dred to þe rightwys man, qwhils þat he synnes not & in contemplatyfe lyfe & luf of god aH-way he profettis. ¶ Or we treuly to þat kyngely haH may cum, in whilk¹ with aungels of god & aH his sayntis fyllid with 28 swetnes, we saH be glad, vs befallis here to be repreuyd be flaterars & wrang¹-sayars, be fagiars & bakbitars, be praysars and blamears, so þat we in aH paciens & mekenes & charite to cristis preceptis & his counsaH gyfen aH-way we may be fun, when we saH be examynde, 32 als it is written: ¶ *Tanquam aurum in fornace probauit eos*; // þat is to say: ‘Als gold¹ he has proued þam in þe fornas,’ þat has fyre on ilka syde, And he has fun þam worpi to haue hym-self. þus be prosperite & aduersite lat vs go be fyre & watyr, to tyme we cum 36 in-to refresching¹ of heuenly lyfe! ¶ Haue mynde also in aH dises & nede & pouerte þat [þou] groch neuer, ne fondly speke or frawardly,

¹ Overlined by the writer.

² nocht¹ struck out before on

- bot in aH þingis to god gif þankyng. þerbi treuly more ioyfuH for suffering here will bring you to the kingdom of saints.
 saH þou be lyft to þe kyngdome of sayntes, If þou in þis warld
 gladly suffyr þinges beforesayd. O my saule, emong aH þingis þat
 4 happyns, *with* likyng deuocon love¹ þi lord; loveyng fele þou
 with swetnes, / & syngand taste þou with honily deuocion, sayand
Laudabo dominum in vita mea, / þat is to say: 'my lorde saH I [Fol. VIII. b.]
 worschip in my lyfe,' whedyr I be disesyð or esyð, whedyr I take
 8 worschip or schame. Als longe als I am sal I syng to my god. ¶ If Sing to Jesus.
 I rist, in Ihesu I syng; & if I suffyr persecucion, luf of god forget
 I not. To me treuly it is I-noghe my god to lufe & to hym to cum,
 sen I may do non opir nor to þe wark of oper þinge my-self I fele
 12 disposyð bot to lufe crist. And 3it I cum not to so grete lufe of
 god as myn eldar fadyrs, þe whilk also many odyr profetabiH þingis
 has done—wharof fuH gretely I am a-schamyð & in my-self con-
 fusyð. O lorde, þefore my hart make brode þat it may be more
 16 abyH þi lufe to persau. More abiH treuly man is to resau so Broaden my heart, O Lord, to perceive better Thy love.
 mykiH, more of charite he takes & savirs, & les for þe flesch he caris,
 bot with discrecion, so þat it be of hym after þe sentence of þe
 wys: / *Modicum mihi laboravi & inueni mihi multam requiem,* /
 20 þat is to say: 'a lityH I haue trauayld with my-self, & to my-self
 grete rest I haue fun'—ffor after few 3ers of þis lyfe, rest has þe After a few years of this life, the righteous finds everlasting rest.
 ryghtwes fun of euerlastyng. ¶ In þis habitacion of exile þe holy
 luf of god hym-self scheuys nouper to mery nor fuH heuy, bot
 24 cherefulnes he has with rypnes. ¶ fforsoithe some laghtyr repreve
 & some prays; laghtyr þerfor þat is of lyghtnes & vanite of mynde,
 is to repreve, bot þat treuly þat is of gladnes of consciens & gostely
 myrth is forto prays—þe whilk onely is in rightwis, & it is cald
 28 myrth in lufe of god. / Wharfor if we be glad & mery, wyckyð cal
 vs wanton; if we be heuy, ypocritis. ¶ Vnneth sothely can any Few men see good in others that is not in themselves. And they see their own sins in other folk.
 man trow gude in a noþer þat he fyndes not in hym-self; and þe
 synne in whilk he stumbyls, he wenis a noþer it has. And þe dede
 32 of wyckyd þis is, þat if any þer lyfe felow not, þai trist þat he gos
 wrange & is desauyd—And þis is for mekenes he has forsakyn.
 Degres also of mekenes is: to hald þer eghen law, not he. In
 speche to haue maner & not to pas it. þer bettyrs & more connyng
 36 gladly to here, & rather to wiH wisdom be hard of odyr þen of
 þame-self. þe tyme of speking not to take to sone. / ffro comone
 lyfe not to go. Odyr to sett before þi-self. þi frailtes to knawe
 and to deme þi-self wars þen aH oper. ¶ If I treuly wakð com

Let me be
low in men's
esteem, so
that all my
joy may be in
Jesus.

God shall de-
liver my soul
from the
wicked lips of
flatterers and
backbiters.

Examine
yourself,

[Fol. IX. a.]
and when you
see you are
blame-
worthy, re-
fuse honour.

The righteous
sit with the
poor as gladly
as with kings.

Love is as
strange as
death.

emonge men, þat I suld sytt last in noumyr I ha desyreð, & lest to be halden in opinioun, & so aȝ my ioy suld be in criste Ihesu, & so to mans prayсыng or þer blameyng I suld take no hede; bot with besy deuocion to god I suld desire. ¶ Many forsoth 4 þat with me haue spoken, like wer to scorpions, for with þere hede flaterand þai haue fagyð, & with þare tayl bakbytanð þai haue smyttyn; firo wycked lypis of whome & sorofuȝ tongis my saule god sal delyner, settand it in ioy of rest. ¶ Bot wharof is comyn 8 so grete madnes in-to mans mynde þat none wiȝ now be blameð, none be repreuyd wiȝ, bot treuly aȝ sekis to be prayseð; þa Ioy to worschip, þai laghe to fauyr. Also þai þat name berys of lyfe more cunnyng; / bot to me slike semys owdyr abowȝ mesure holy or els 12 mad, þof aȝ þai be callyd wys & taght. ¶ Qwho is þat treuly of gude mynde hym-self þat leuys, not takand hede to hym-self, & hym-self gladdys in voyde wordis of men? ¶ If he treuly bisily hym-self behalde, & chargis to know whatkyns he is in þoghtis & 16 dedys, sone may he fele hyme-self, & whedyr he be worþi worschyp or reprefe þe may fynde. ¶ Qwhen he þerfore hym-self seis in many þingis worþi blame & in fewe þingis to be prayseð, worschyp of fauour þe whilk he is not worþi with gladnes he suld not 20 take, bot if he erryd mad in mynde. ¶ If treuly hym-self woundryfully behaldand in heet & swetnes of godis lufe he fynde meruelusly wax warme, And hely to go in-to lyfe contemplatyue, in þis also besily to stande, ¶ And þis also he has in mynde oudyr grete synnes 24 he has nott done or if he haue any done, be trewe penans he trow þai be elensyð: / þen treuly for worschyp of men hym behoues not to sorow, ffor he was more worthy, þat is to say felischip of aungels. 28 ¶ Qwo-so-euer is þus disposyð, no more suld ioy with a kynge to sytt þen with a pore man. ¶ ffor to ryches he takes no hede and worschippes of men, bot vnto þe lyfe & medis of ilka man. ¶ He haldis it not grete to schyne in gold nor to be vmbelappyd with grete menze to go in purpure to be glad in byschoppys aray treuly 32 holy in swete consciens, aȝ lykyngis & riches he settis before.

þat godis lufar, þe world, idylnes & irksomnes forsakis; and of ypocritis & couetus men. [Cap. XI.]

IN þe cantikyls it is sayð: 'lufe als dede is strange, And lufe is 36 hard as heȝ.' ¶ Dede treuly kyllis þe whik, heȝ sothely spares not þe dede. So certanly þe lufe of god: mane þat it parfityly

- rauschys, not onely it^t kylis fro lufe growndly of pis warld^t, bot
 also to þe warld^t slayne & to heuyn qwhikyn^t to suffyr for god
 tribulaciō & warldly wrechidnes fu^h miky^h it stirrys. ¶ Qwhar-
 4 for what-so-euer þou be þat hopis þat þou lufes criste, to þis take
 hede; for if þou behald^t ȝit erthly þinges *with* likynge, & þi saule
 hy þou fyndis also to suffyr wrongis or ellys dede, forsoth godis
 trew lufer þou scheuys þat þou art^t not. Sothely a treu lufer nouþer
 8 to þe warld^t dresses his ee, nor he dredis for god to suffyr a^h þat to
 þe body semys hevy or hard^t, & ȝit he is not lettyd fro thoyth of
 his lemman Ihesu, qwha[t]-so-euer to hym happyn. ¶ þou also þat
 owþer godis lufar art^t or *with* þi hole mynde dissyrs to be, alway
 12 stody als mykyl as þou may be cristis grace, not^t to be noyd *with*
 irksunnes, nor *with* ydilnes to be takyn. ¶ And if^t it some-tyme
 happyn þat swete esines be not to þe in prayng^t or gude þinkyng,
 so þat þou be of he mynde be songe of. holy contemplacyō &
 16 singe þou may not as þou was wontt, Cees not ȝit to rede or pray, or
 ellis some oder gude dede inward^t or outward^t do, þat not in-to idil-
 nes or sleuyth þou scryth. Many sothely irksomnes has drawen to
 idilnes, & ydilnes to necligens & wikkydnes. ¶ Qwharfore be þou
 20 feruent alway in als mykil as in þe is, & haue not^t þi desyre bowed
 to any-þing of pis warld^t þat may be had or desiryd. No man
 treuly to god *parfitely* is knyttid^t qwhils he in desyre to any creature
 warldly is bune. ¶ Some also þer ar þat^t outward^t semys to god
 24 iuny^t, And *with-in* to fendes þai ar gyfyn. Þis ar similate & fals,
 þat chalangis þe wreth of god. ¶ ffenyd^t forsoth þai ar þat *with*
 worde þe warld^t despisis & it^t *with* þer dedys to mykyl ar knawen
 to lufe itt. ¶ Of god spekand^t þai wi^h be sene, & *with-in* in so
 28 miki^h ar takyn *with* lufe of mony þat also sum-tyme for þe weght
 of ij halpens þai stryue. þe whilk opinand þer mouth to god
 desyres & barly charite wantand^t, qwhils þai no heet of faith &
 charite hauys, þame-self^t in gate moste holy, & clethyng & spech
 32 þai schew. Þis also more-ouer þame-self bostis stedfast in lyght
 dises, bot when þa cum þerto, qwhere sonest^t þai sul^t gayn-stand^t,
 þere tityst^t ar þai brokyn, & þere þai fa^h: / And þen opinyt^t it^t is
 scheuyd^t be-fore þat was hyd. ¶ Qwhen þai also in riches flowe
 36 and *with* riches ar fed, ȝit þa say þai ett fu^h lity^h & þat þa haue so
 grete boght^t þat a^h þis warld^t is bot^t vanite, þat as þa say vnneith for
 febulnes þa may last. ¶ Desaueaby^h also þai ar, for warldly
 wisdom þai haue, & in þat þa begile, þat *with* oþer waytyngis þai ar
 40 not perseuyd^t, in als meky^h as þai ar war & eschew losse of warldly

The love of
God kills love
of the world.

The lover of
God suffers
hardship for
Him.

Thou, Lover
of Christ,

study, by His
grace not to
be annoyed
with irksome-
ness.

Cease not to
pray and do
good deeds.

If bound in
love to any
worldly
creature, you
cannot be
knitted to
God.

[Fol. IX. b.]

Some talk of
God, and will
yet strive for
2 hapence.

They put on
the outward
seeming of
holiness, but
have neither
faith nor
charity.

Those who do
aim to be
seen of men,
provoke the
wrath of God.

gude, vnder þe tityh of gostely rest couetis hydand in despyte of
þinges euerlastinge. ¶ Bot slyke, þof aȝ þai lurk to a tyme, with-
outen doute longe before þe ende or at þe lest in þe ende qwhat-
kynns þai haue bene þai saȝ appere, þe whilk almus þat þai do or 4
any oȝr dede in sight of men, þa do þat aȝ of men may be sene.
And worpely slike prouokes þe wreth of god, for þai holy desirand
not to be, bot to bee sene, & *with-in*, wher god sees, wantand trew
charite, þer awen Ioy not goddis þai chalange. ¶ fful hark treuly 8
it is a wynnyng craft or office to haue & not to be couetous.
nota ¶ Qwharfore oft-tymes prestis ar defamyd emong þe pepyȝ þat þof
Covetous priests are
blamed, þa be chaste þa ar fun couetous, if þai be large þai ar made lychurs.
And oft-tymes it happyns þat þe ordyr of presthode takyn deppar 12
and their fall
is propor-
tional to their
former un-
earned great-
ness, in synne, in so mykil þai faȝ als þe he degree vnworthely þai haue
takyn./ Not few treuly *with* noyus couetys sett on fyre, vnder
colur of sekenes or pouerte þat may com, þer gudys þai say þai geder
þat sodan wrechidnes þai may eschew; bot of fendys þai ar begilde: 16
nota for bothe worldly gudes þai loos, and dyrknes þat þai drede þai
rynne in-to, ¶ ffor god, his seruandis þat delyuers in þer sight,
before þai see nott. & þat is warst of aȝ: whils þai *with-in with*
worldly couetys ar fulfilyd, *with-oute* þai fene þam-self *with* tokyn 20
of halynes to schyen. ¶ Bot þat our lordis seruand is, In our lorde
tristis, & gudes þe whilk he has ouer his nede, to þame þat it nedis
he sparpyȝ. ¶ þe seruand treuly of þe world aȝ þat he has to his
couetis vnabyȝ to be fulfylȝ stodys iȝ to kepe, þat he is so grete a 24
chineche þat he dar not ete bot foule & scarsly, þat so he sparand
mykiȝ mone may gedyr. And þies þai ar þat þe psalme schamys
sayand: *Inimici eius terram lingent*, þat is to say: 'his ennys þe
erth saȝ lykke.' 28

God's serv-
ants trust
Him, and
give their
surplus to the
needy.

þat lufars of god *with* hym sall deem, & of lufe of
konyng be labour gettyn, & of god. And þat a
trew lufar nowder *with* fastyng nor abstinence
or counsel & *presumpcion* erris not nor is be- 32
gillyd. [Cap. XII.]

Lovers of
Christ are at
rest

[Fol. X. a.]

MAns saule of gode² onely takar, Any-þinge les þen god may
not fulfyȝ, wharfore erthly lufars neuer ar fulfilyȝ. Rest
þerfore of criste lufars is qwhils þer hartis in lufe of god be desire 36

¹ MS. in in

² MS. gude

- & poght is festynde And lufand & byrmand & syngand it behaldis. while their thoughts are fixed on Him, and heavenly music ravishes their souls.
- ¶ Swettest for soth is þe rest whilk þe spirit takys qwilst swete sownð godly cums douñ in whilk it is delityd, And in moste swete songe & playfuH rauschyð is þe mynde to syngre likeyngis of lufe euerlastyngre. Now forsoth in mouth sowndis agayne þe loueyngre of god & of þe blist maydin in qwhome more þen may be trowed it is Ioyð. And þis no meruail happis whilst þe hart of þe singar groundly with heuenly fyer is byrnde And in-to his lyknes is figurde in þe whilk aH swete songe is & mery, in sauour heuenly moystand owr affeccioñ; ¶ And wherfore withinward delitys he folowes, & in songe & poght he Ioyes in byrnyng of lufe. ¶ þis treuly to aH dedely is vntrowabyH, / & he þat has þis not trowes not þat any þinge so swete & fuH of swetnes A man to take 3it beand in body þat wiH rote & with þe fetyr of dedlynys is greuyd. ¶ þe havar also meruails, bot for þe gudenes of god vnabyH to be talð he is gladynd þat plentevosly gyfis his gude & not vmbraydis, of whome he takes aH þat he felis. ¶ fforsoth when he þat grete þing [has]—& treuly it is calð grete, for varely to dedely nehand it is vnknawen—if it want neuer he trouys in prosperite to be; always in lufe he longis; whilst þat he wakis besily, Oudyr he syngis or of lufe he pinkes and of his lufer, bot and he be allone, more swetely he synges. ¶ Truly for þe tyme þat any man þis haf takyn, Aftirward fully saH neuer go fro itt, bot euermore saH byde heet, swetenes or singing if aH þis be noght nere. ¶ Treuly al þis bidys to-gidyr, bot if þai be repressyð with fuH grete sekene of þe hede or of þe breste or of þe syde, or with grete hongyr or þirst with þe whilk þe flesh is brokyn, or with to mykiH cold or hete or with trauayl þai be lettyð. ¶ Hym þerfore it behoues þat in godis lufe wiH syngre & syngandly lufe & byrne, in wildernes to be, & in to mykiH abstinence not to lyfe, nor to be gifyn on any wyse to superfluite or waste./ Neuer-þe-les bettyr it wer to hym in lityH þing vnknawynge mesure to passe, whils he with gude entent dose it to sustene kynde, þen if he for to mikyH fastyngre began to fayH, & for febilnes of body he myght not syngre. ¶ Bot with-oute doute, he þat to þis is chosyn, with faldshede of þe fende noudyr in ettyngre nor in absteneyngre is ouercomen. ¶ þe trew treuly lufer of criste & of criste taght, with no les stody is war of to mikyH þen of to lityH; with-outyn comparison treuly more mede saH he be worthy with songfuH ioy prayand, behaldand, redeand & pinkand weH bot discretely etand, þen if he with-outen þis euermore sulð
- There is incredible joy found in the Virgin.
- The heavenly singer's joy is in his burning love to the 'deadly' incredible,
- but if it fail the 'haver,' he feels he has no prosperity.
- Once taken, it never quite leaves him.
- Those who rejoice in God's love should live sparingly in the wilderness, but should keep the body in fit condition for heavenly feeding rather too much than too little,

enting discreetly, not fasting too much.

I should not felgn holynesse where none is.

[Fol. X. b.]

Yet fasting is good to subdue fleshly lust.

Death of evil love belongs to him that gives heed to contemplation;
Christ lives in him.

Lord, come down! come, my beloved, lift me from my heaviness.

He who joys in God is inspired by the Holy Ghost,

he shall not stray.

fast, brede allone or herbys if he suld ete & besily suld pray & rede. ¶ Ettyn I haue & dronkyn of þis þat semed best, not for I lufed likyng, bot for kynde in godis seruys suld be sustenyd & in loueynge of Ihesu criste, conformand me to þame with whome I dwellyd in gude maner for criste, & þat I suld nott fene holynes wher none es, nor þat men suld not me prays to mykil wher I wer fult litiht to prays. ¶ ffor dyuers also I haue gone, not for þai fed me comonly or on hard maner, bot for we haue not acordet in 8 maners or for som oþer cause resonabyh. Neuer¹ þe-les I dar say with blissyd Iob: 'folis haue despisyd me,' & when I had gone fro þame, þai haue bak-bittyn me: neuer-þe-les aschamyd saht þai be when þa se me þat haue sayd þat I wald not abyde bot wher I 12 myght be delicately fed. Better treuly it is to se þat I despyse, þen to desire þat I saht not se. ¶ ffastinge no meruayh is fult gude, desyres of fleschly lust forto kest downe And wylde lychery of mynde forto make taame. In hym treuly þat goos in-to þe heght 16 of contemplaciõ be songe & byrnyng of lufe, liggis Als w[e]re slekkyd fleschly desyres.// Dede treuly of yh affeccion to hyme longis þat to contemplaciõ takis hede, whos saule also with-in in-to a-noþer Ioy and a-noþer forme now is turnyd; he lyvis now not 20 hym-self, crist treuly in hym lyvis, wharfore in his lufe he meltis, in hym-self he longis & nerhand he faylis for swetnes, vnneth he is for lufe. ¶ His saule it is þat sayes: *Nunciate dilecto quia amore languet*, þat is to say: 'schew to my lemman þat I for lufe longe,' 24 to dy I desire, to be loused I couet, to go ful gretely I jerne. Behald, for luf I dy. Lorde, cum downe! Cum, my lemman, lyft me fro heuynes. Be-hald, I lufe, I synge, I am ful hote, with-in my-self I byrne. Haue mercy on me wrech, bidding me before þe 28 to be broght. ¶ He þat þis ioy has & in þis lyfe þus is gladdynd, of þe holy goste he is inspiryd, he may not erre; what-euer he do, leefful it is. No man dedely so gude counsaile to hym may gyfe Als þat is þat he in hym-self has of gode² vndedly. ¶ Odyr treuly 32 if þa to hym wald gif counsale, with-uten doute þai saht erre, for þa ha not knawen hym: / he treuly saht nott erre, & if he wald to þer skyllis gif assent, of gode² he sal not be suffryd, þat to hys with constrenys hym þat it he pass not. Wharfore of slike is sayde: 36 *Spiritualis omnia iudicat & a nemine iudicatur*, þat is to say: 'þe gostely man aht þinge demys, and of no man he is demyd.' Bot no man of so grete presumpciõ be þat he hym-self suppois sliken

¹ & resonabil struck out before Neuer

² MS. gude

to be, þof aȝ þe warlð parfitely he haue forsakin & þof he haue
 led solitary lyfe vnabilly to be reþrened & þofe he haue gone in-to
 behaldynge of heuenly þinges. ¶ þis grace treuly to aȝ contem-
 4 platife is not grantyd, bott seldome & to moste few, þe whilk¹ hy
 rest of body takand & of mynde, to þe wark¹ of god be strenght of
 lufe onely ar chosyn. fuȝ hard¹ it is sothely slike a man to fynde;
 & for þai ar fewe, fuȝ dere þai ar had, desirabyȝ & louyd before
 8 god & man; bot aungels also Ioys in þer passing¹ fro þis warlð to
 whome becomes aungellis cumpany. ¶ Many forsoth þer ar þat
 of[t] in gret deuocion & swetnes to god þer prayers offyr / &
 swetnes of contemplacion prayand & þinkand þai may fele, þe
 12 whilk¹ also rins not aboute, bot bidys in rest.

Yet God's
 grace is not
 granted to all
 who live the
 contempla-
 tive life.

That no man salle deme odyr, bot to god gif louynge;
 And of ayth desyrs of god's lufe, & of womans
 cumpany be eschewyd. [Cap. XIII.]

16 I ff any man holily lyue & rȝtwysly, Also warst synnars despise
 he nott. ¶ þai treuly tempyd saȝ, for þai haue no grace of
 gaynstandynge, þof aȝ be þer awen malyce fro gude to yȝ þai¹ turne
 þame-self. No man may wel wyrk & god lufe & chast be, bot if
 20 god þat to hym gyfe. ¶ þou also þat bolnis in pryde for þou has
 done weȝ, for þi-self fro fleschly lustys þou haste restrenyd, And
 scharp penance þou hast suffyr, qwharfore of mans mouth þou has
 takyn praysing¹: haue mynde for bot if þe gudelynes of criste þe
 24 had ouercouyrȝ, in-to als many illis or in-to wars als he þat is fallyn
 þou sulð ha fallyn. ¶ Of þi-self treuly þou has no grace of gayn-
 standyng, bot of hym to whome is sayde: *Diligam te domine, forti-*
tudo mea, // 'þe, lorde my strenght, I saȝ lufe.' // Wharfore if
 28 þou noght¹ haue þat þou haste not takyn, why prydis þou þe als þou
 it had not takin? ¶ I forsoth to my god dois þanking¹ þe whilk¹,
 with-oute my merit¹s, for my gude and his worschip, his chyld so
 had chastyȝ, his seruand so has ferid, þat it semys fuȝ swete to me
 32 warldly likingis þat ar both few & sone slippyng to fle, in so mikyȝ
 þat payns of heȝ þat ar boyȝ many & neuer saȝ ende I myȝt be
 worthy to eschewe; ¶ And zitt¹ agayne þat so me has taght¹ &
 vertew techinge has gifyn þat þis present penance And tribulacion
 36 gladly I sul bere, in so mykiȝ þat to euerlasting¹ delectacion &
 prosperite most fuȝ, ful liztly I myȝt cume—ffor, if we wiȝ, lyghtly

Let no holy
 man despise
 even the
 worst sin-
 ners.

[Fol. XI. a.]

Take not
 men's
 praises;

except for
 Christ's help
 you would be
 as bad as the
 worst.

Thank God
 for His chas-
 tisement of
 you.

We must be
cleansed here.

Foolish was
my youth,
vain my
childhood,
and my early
manhood un-
clean.

Three women
reproved me,

for complain-
ing that one
wore horns
[Planché,
Cycl. ii. 125;
Fairholt
(1846), 530].
that another
had great
paps, and the
third because
I threatened
to touch her.

[Fol. XI. b.]

A 4th woman
despised me
for my only
talking, and
not doing.

& with-oute grete scharpnes we may in þis life parfite ly forþynke
And our-self clenys, whils we als mykiſh as we may wytis destroys.
¶ In tyme treuly to cum, if we be not here clenysyd, þat þe apostiff
is trew we saſh fynd, sayand þis wordis : ¶ *Horrendum est incidere* 4
in manus dei viuentis, // ‘Horribil it is to saſh in þe handis of god¹
of lyve.’ Lord god, of me haue mercy ! My ȝouth was fonde, My
childhode vayne, my ȝonge age vnclene ; bot now, lorde Ihesu, with
þi holy lufe my hart is enflaumyd And my renes ar chaungyſh, And 8
also my saule now wiſh not touche for bytternes befor þat was my
fode, and myne affeccioſh now is slike : bot synne no-þinge I hate,
noght drede I bot to greue god. I ioye not bot in god, I sorou not
bot for my synne ; no-þinge I lufe bot god, no-þing I trist bot 12
hyme ; no-þinge me heuys bot synne, no-þinge me gladyns bot
criste. Neuer-þe-les now late of thre wymmen worthely worpi
repreve I toke. ¶ One me repreuyd, for I, couetand þer wodnes to
correct in waste & softnes of clepyng, þer vnmanerly aray to mykiſh 16
I beheld ; þe whilk sayd þat me aght not so mykiſh þame to behald
þat I myght knawe whedyr þai war hornyd or none—and als me þinke,
wel me sche repreuyd, & made me aschamyd. A-noþer me repreuyd
for of hir gret pappys I spak als þai had me delityd ; þe whilk 20
sayd what þat wer to me if þa wer grete or smaſh?—& þis also riȝt-
wesly spak. ¶ Þe thirſh, me touchand in play, be-cause I thrett als
I boystusly hir wald touch or tochyd, sche sayd : ‘A rest, broþer,’
als qwho say : to² þin astate, þat is to say of religyon, it longis not 24
with wymmen to play—And scho also not vnworthely me has con-
fusyſh. Sothely me aght rather haue suffyrſh þen oght haue done
agayn. fforsoth comand vn-to my-self, to my godd I do loueynge,
for be þere wordes he taght me gude, and swetter way to me has 28
scheuyd þen I before knewe, in so mykeſh þat—cristis grace in me
wyrkyng—repreueabyſh in þis party before wymmen I saſh not be
fun. ¶ Þe fourt woman to whome in party I was famyliar, not me
repreuyng bot als wer me despysinge sayd : ¶ ‘noght has þou bott 32
fayre sight and fayre worde, deyde has þou none.’ ¶ And þerfore
bettyr I trow þere specialte to wante þen in þer handys to saſh, þat
can-not maner keep in lufe nor in despyte. ¶ To me treuly þis has
happynd for [I] þer hele has soght, not þat I in þame any þinge vn- 36
lawfully I ha desyrſh with whome some whyſh my bodyly sustenans
I haue takyn.

¹ MS. good

² MS. to to

pat lyfe solitary or hermetis, comon lyfe & mengyd,
passys; And how it comys to fyre of lufe, and of
swetnes of songe. [Cap. XIV.]

- 4 **S**wm has bene, & ȝit paraunter on lyue ar, þat comon lyff alway
settis before solitary lyffe, sayand vs aw¹ to gedyrryngis to
rynne, if we to be perfeccioñ desyre to cum. Agayns qwhome it is
not mikiht to despute, be-cause þat lyfe only þa bere vp with loue-
8 ynge, þe whilk oulder þa couet to kepe, or at þe lest full lityh þa
knew. Solitary lyffe treuly þerfore þai prays not, for þai know it
not. ¶ A lyffe treuly þer is þe whilk no man in flesh lyfand may
know, bot he to whome of god it is gifyn to haue; And no man
12 sothely of þis þinge treuly demys, of þe whilk ȝit he is vnsikyr what
& on what maner it wyrkis. With-outen doute I wote: if þa it knew,
more þen oþer þai suld it prays. Odyr wars erre þat solitary lyffe
to repreue & sclaunder cessys not, sayand *Ve soli*, þat is to say 'wo
16 be to man allone!' not expownyng 'allone' þat 'with-oute gode,'
bot 'with-oute a fela.' He treuly is allone with whome god is not,
for when he fallys in-to dede, be-lyue to turmentry he is takyn, &
fro þe ioyfuH syght of god & of his sayntis he is spard. ¶ fforsoth
20 he þat for god solitary lyffe chesys, & it ledys in gude maner, not
wo, bot fayr vertu is nere, / & mynde of Ihesu name besily saH
delyte; & þe more þat lyf with-oute mans solace to take þa drede
not, þe more saH be gyfyn with godis comforthinge to be glad.
24 ¶ Gostly visitacion forsoth oft-tymys þa take þe whilk in company
set playnly knawes not—wharfore to a lykand saule it is said:
Ducam eam in solitudinem & ibi loquar ad cor eius, / þat is to say:
'I saH it lede to wyldernes & þer saH I speke vnto his hartt.' Sum
28 treuly be gode ar taght for criste wildyrnes to desire, A singuler
purpos to hald; þe whilk soyne, þat þa more frely & more deuoutly
to god may saryf, comon clethinge of þe warld forsakyn, Añ
transitorij þingis þai despise & kestis a-way, And temporaH in heght
32 of mynde þa go abowne; euerlastyng Ioy onely þai desyre, to
deuocioñ & contemplacioñ only þai ar gifyn, & to lufe criste Añ þe
stody of þer lyfe þai cesse not to occupi. ¶ Of whome fuH many,
þof aH emongis men fuH fare þa dweH, ȝit fro heuenly desyrs þai
36 stumbyH not, for þer myndis fro wickyd conuersacioñ ar fuH far.
¶ Rightwes hermytis also singuler purpos haue: in charite of god
& of þer neghburgh þai lyfe; worldly praysyng þai despis; Als

Some praise
life in com-
mon above
life alone;

but this is
because they
know not
solitary life.

'Alone'
means 'with-
out God,'
not 'with-
out a com-
panion.'

The solitary
despise tran-
sitory things
and give
themselves to
devotion.

[Fel. XII. a.] mykiſh as þai may, mans sight þai flee / ylk man more worthy þen
 þame-self þai halde, to deuocion contynuly þer myndes þa gyff,
 ydelnes þai hate, fleſchly luſtis manly þai gaynſtand, heuenly þai
 ſauour & byrnyngly ſekys, / erthly þai couet not bot forſakes, in 4
 ſwetnes of prayer þai er delityd. Treuly ſom of þam ſwetnes of
 endles refreſchyng felys, / & treuly chaste hart & body with þe
 vnſilyde ee of mynde heuenly citeſens & god þai behalde. ffor þe
 bitter drynke of penance grete labour þa haue lowyd, now with luſe 8
 of he contemplacione ſett ofyer, onely to god to take hede & criſtis
 kyngedome to byd þa were worthi. / Hermetis lyffe þerfore is
 grett, if it gretely be done. And treuly, bliſſyd maglorius, þe
 whilk was fuſt of miraclys & fro his childhod with ſight of aungels 12
 glade; qwene after þe prophecy of his fourme fadyr, ſaynte Sampſon,
 [he] was made Archebyſchop & goddis kyrk worthely longe has
 gouyrnd, warnyd be an Awngel hym viſityng, hys Archbeſchoprik
 left, hermyts lyfe he chas, And in þe ende of his lyfe his paſſyng 16
 to hym betokinde¹ was. Alſo ſant Cuthbert, fro hys byſchopryk
 to Ankyr lyfe he went. Slike men þerfore if þai for more mede to
 haue þus haue done, who of gude mynde wiſe be hardy Any ſtate in
 holy kyrk ſolitary lyfe to ſett before? In þis treuly with none 20
 vtward þingis þam-self þai occupy, bot onely to heuenly contempla-
 cion þai take hede, and þat in criſtis luſe beſily þai be warme, And
 worldly beſynes parſitely ſett behynd. // Qwharfor with-in þam-self
 heuenly noyes ſoundis, & fuſt ſwete melody makis mery þe ſolitary 24
 man, for þe whilk emongis many ſet clateringis diſtractis & bot
 ſeldome ſofyrs to þink or pray. Of whilk ſolitary þe psalme in
 ſonge of luſe ſpekis ſayand: 'I ſaſt go in-to þe place of þe meruel-
 lus tabernakyſh, in-to þe hous of god.' ¶ And þe maner of going in 28
 ſonge & ſongely loueyng he deſcryues ſayand: *In voce exultacionis*
& confeſſionis, / þat is to ſay: 'in voys of gladnes & of ſchriftt.'
 And þat onelynes is nedfuſh with-uten noys & bodily ſonge to þat
 þat mane þat ſowndly Ioy may take & halde Ioyand & ſyngand, In 32
 a-noþer place opiny he ſcheuys: *Elongauit inquit fugiens & manſi*
in ſolitudine, þat is to ſay: 'fleand my-self I haue with-drawn &
 in wildyrnes I haue dwelt.' ¶ In þis lyfe treuly he is beſy to
 byrn in fyre of þe holy goſte, & in Ioy of luſe takyn & be gode 36
 comfortid to be glad. ¶ Treuly þe onely parſite man in godis luſe
 hugisly byrns, & qwhils abowñ hym-self in paſſyng of mynde be
 contemplacion he is takyn, vnto þe ſwete ſownd & heuenly noys

A hermit's
 life is great,
 if it is greatly
 led.

The Archbp.
 St. Sampson
 gave up his
 archbishopric
 and led a
 hermit's life.

Sweet melody
 cheers the
 hermit.

He strives to
 burn with the
 Holy Spirit's
 fire;

¹ MS. betokinge

Ioyand he is lyft. And slike one forsothe to seraphin is likind, he is like the Seraphim,
 byrnanð forsoith *with-in* hym-self in charite *with-oute* comparison.
 & most stedfast, qwhos hart is figurd to godly fyre, byrnanð And
 4 lyghtand ful byrnanðly in-to his lufe is borne. ¶ And forsoth he
 saH be takyn sodanly aftyr pis lyfe to þe he setis of heuenly citesens,
 þat in place of lucifere fuH briztly [he] may be; for so grete byrn- and shall fill
 Lucifer's
 place in
 heaven.
 8 soght, & mekely goand a-bowe synnars hym-self not rasyd. [Fol. XII. b.]

Of praysynge of solitari lyfe & of fyrst lufars þerof,
 And þat godis lufe in heet, songe, & swetnes
 standis; & þat reste is nedefull, & slike fro Iapis
 12 ar savyd & in prelaci ar not sett. [Cap. XV.]

SAnt Iob emonge turmentry taght of holygoste, comendacion Job, inspired,
 praised
 hermits.
 of many maner of harmetis knyttis in one sayand: *Quis dimi-*
sit onagrum liberum, &c., þat is to say: 'qwho left þe wyld
 16 Asse free, & hyr bandys lousyd?' &c. ffyrst þerfore he comendis
 of þe frenes of grace, when he says 'who leet þe wild ass lows.'
 ¶ þe secund of puttyng a-way fleschly desyrs, when he sayes ¶ ' &
 his bandes lousyd.' þe þird of solitary conuersacioñ, qwhen he putt
 20 to: ¶ 'to hir he gaf a hous in wildyrnes.' ¶ þe fowrt of desyr of
 endeles blystnes, when he sayes: 'And his tabernakyH in lande of
 saltnes.' ¶ Salt treuly þirst slekis not, bot encressis: And so þis,
 þe more þat any-þinge of swetnes of lyfe euerlastynge þa haue now
 24 takynn, þe more to haue & taste more þa desyre.

¶ fforsoth Iohan Baptist, prince of hermytis after criste, in no John the Bap-
 tist chose a
 hermit's life.
 desyre tariant, solitary lyfe chasse. & odyr also has chosynne, like
 a bresse, þe whilk, salomon sayinge, ledar and comawnder he has
 28 not, & be companys he gos furth of giftys & vertew. ¶ Bandis
 treuly þer ar of kynde and synne, þe whylk in þame our lorde has
 lowsyd, and bandys of charite has confermyd. ¶ þe hous also of
 wildyrnes may be sayd rest of a synnar, ¶ for holy hermyts fro
 32 warldly stryues & synnys ar sondyrd, swetnes of clere conscience
 criste itt gyfand þa take &, Ioy of lufe euerlastynge syngand, in
 meriest heet refreschyd þai rest; And þof aH *with* scharp & fraward
 in body þai be prykkyd, neuer-þe-les songe & byrnyng in saule þai
 36 halð *with-out* birsyng. A-noþer il wildernes þer is of pryde: when
 any man Awdyr hym-self before aH oþer prefers, or þat he has to
 myght of his fre wiH Ascris, of whome is sayd *Ve soli*, / 'wo to

They have
Him they
sought.

Jeremiah
praises his
solitary life.

[Fol. XIII. a.]

Love dwells
in the soli-
tary's heart.

The hermit
shall sit
among
Angels in
heaven,

Allone !' if he fale, he has no helpar vp. In begynyng treuly of an
harmetis turnyng—I say not of rynnars aboute, þat ar sclanderes
of hermyts,—with many & diuers temptacioñ ar made wery ; bot
after þe tempest of yñ meunyng, god schedis in bryghtnes of holy 4
desyrs, / þat if þa manly þam-self vse in wepynge, þinkyng &
praynge, cristis lufe onely sekand, After a litiñ whyle to þam-self
more sañ þai be sene to lyue in likyn[ges] þen in wepeyng or
straytnes of labour. ¶ Hauē treuly þai sañ qwhome þai loueyd, 8
whome þai soght, whome þai desyrde, & þen þai sañ ioy & not be
heuy. Qwhat is it treuly to ioy, bot goyd desiryd to haue, of it to
þink, / in it to rest? Swete no meruayl is þat myrth wher trew
lufers acorde & mery solas of lufely touchyng is vnabyñ to be 12
tolde, truly it is desyre of byrnanð lufars, & sight ayder of odyr &
spech to þame is swete abowe hony & hony-kombe. Ieremy treuly
solitary lyfe commendand says : ' goyd it is to a man when fro hys
[Fol. XIII. a.] 3onge age he has borne þe 3ok of god : he sañ sytt solitary & be 16
in pes, for he (be desyre & behaldyng of þinges euerlastyng) hym-
self has raisyd abown hym-self.' Qwharof in scripture it is writyn :
¶ *Natus non est in terra quasi enoch*, þat is to say : ' in erth als
enok is none borne '—forsoth fro þe erth for he is takyn. ¶ ffor 20
men contemplatyfe ar odyr hear, both in excellence of wark & hart-
lynnes in lufe. ¶ Lufe forsoth in hart dwellis of þe solitary, if he
of vayn lordschip no-þinge seeke. Here groundly he byrnis & to
lyght longis, qwhils he þus clerely heuenly sauys & honily syngis 24
with-oute heuynes, Als seraphin cryyng offerand to his nobil lufar,
for lyke in lufely mynde : ' be-hald, loueand I byrne, gredily
desireand.' þus with fyre vntrawd & þirland flawme is byrnyd þe
saule of a lufar ; añ þing it gladins & hevyly sparkyls, nor ende 28
I make happily desirand, bot añ-way goand to þat [I] lufe, dede vnto
me is swete & sikyr. The holy solitari forsoith, for he for hys sauour
in wildyrnes suffyrd to sytt, an excellent, goldy seet in heuyns he
sañ take emangis ordyrs of Aungels. ¶ And for he with foule 32
clothes for lufe of his lorde is cled, A kirtiñ to his helis euerlast-
yng & in clerenes of his makar wrought he sañ do on ; & schynyng
in face ful meruellus he sañ take, for his flesh tamand, his face
pale & lene to haue he schamyd not ; A mantiñ also moste fayre, 36
with precius stones in-wovyn, for despisyd clothes emonge þe
myghty of paradis he sañ bere with-uten end. And treuly for he,
vyce voding and in iolite of þis lyfe not borionand, spicis of synne
playnly has out caste in by[r]nyng of lufe of god añmyghty, 40

heuenly sounde moste swete in hym-self he toke, ¶ And sounde of
 syngars in charitefuH songes in-to his mynde swetely was worpely
 insched. Boldly perfore *with-outyn* dreed fro pis exyle he goys,
 4 Aungels songe in his eend herand, & he þat byrnynglyest lovyd
 with aun[gels] goand in þe haH euerlastyng fuH worthely to most
 IoyfuH degre saH be takyn, þat he may be *with* seraphin in a fuH
 heghe seett. ¶ Als I forsoth in scripture sekand myght fynd &
 8 know, þe hy lufe of criste sothely in thre þingis standis: In heet,
 In songe, In suetnes. And þies thre, I am expert in mynde, may
 not longe stand *with-oute* grete rest, As if I wald stande & goand
 in mynde behald or lygandly, me þoght my-self I wantyd fuH
 12 mikyH perof & as me semyd desolate; wharfore strenyd be neyd,
 þat I in he deuocyon þat I myghte haue myght abyde, I chase to
 sytt. ¶ Caus of pis I know weH: for [if] a man sum-tyme stand
 or walk, his body waxis wery, & so þe saule is lett And in maner
 16 yrk for charge, & he is nott in hee rest, & feloandly nor in parfy-
 nes, for, after þe philosophir, sittinge or restyng þe saule is made
 wys. Know he perfore þat zitt more standyng þen sitting in godd is
 delityd, þat fro þe heght of contemplaciõ he is fuH fare. ¶ Qwhen
 20 treuly¹ in þis thre þat ar tokyns of lufe moste parfyte, þe he per-
 feccion of cristyn religyon *with-oute* aH doute is fun, and I now
 after þe litylnes of my capacite þo thre, Ihesu grauntynge, has takyn,
 neuer-þe-les to sayntis þat in þam has schinyd I dar not my-self
 24 make evyn, for þa peraunter more parfityly þame has takyn. ¶ 3it
 saH I be besy *with* vertew þat I may, more birnyngly to lufe, to
 synge more swetely, þe swetnes of lufe more plentuously to fele. ¶ 3e
 err, bredyr, if 3e trowe none now so holy as prophetis or Appostillis
 28 has bene. ¶ Heet sothely I caH, qwen mynde treuly is kyndyld
 in lufe euerlastynge, & þe hart on þe same maner to byrn not
 hopingly, bot verraly is felt. þe hart treuly turnyd in to fyre gifys
 felynge of byrnyng lufe. / Songe I caH, when in a plenteuus sauH
 32 swetnes of euerlastyng lovyng *with* byrnyng is takynn, & thoyth
 in to songe inturnyd, & mynde in to fuH swete sounde is chaungyd.
 ¶ þis to in ydilnes ar not gettyn, bot in he deuocion; of the whilk
 þe þird, þat is to say swetnes vntrowyd, is nere. ¶ Heet treuly &
 36 songe in þe sawle causes a meruellus swetnes; & also of fuH grete
 swetnes þai may be causyd. þer is not treuly in þis plentevusnes
 any deseytt, bot rapor of aH dedis endly parfytenes—Als sum of
 lyfe contemplatyf vnkonyng be þe feend of þe mydday in a fals

and shall
hear their
song as he
dies.

nota

The love of
Christ con-
sists in heat,
love, and
sweetness.

[Fol. XIII.b.]

Strive earn-
estly for these
three.

Heet

Songe

The first two
are gaine by
devotion,

Swetnes
and beget the
third.

¹ MS. he treuly

swetnes & fenyd ar desauyð, for þa trow þam-self fuð hee when þai
 ar law. ¶ Bot þe saule in þe whilk þe for-sayð thre þinges to-gidyr
 ryne, playnly bidys vnhabið to be þirlyð *with* arowys of our enmy,
 besily to þe loue whills it is þinkand, ¶ *with* my[nde] vnsmytyn 4
 to heuyns þe self itt raises & stirris to lufe. ¶ And meruaið 3e
 nott if to þe sauð ordand in loue melody be send, & þof itt take
 continually comfurthabið songe of þe lemman, it lifys treuly heuynly
 cleð als it wer nott vndyr vanite, 3a so þat itt byrnys *with*-outen 8
 enð in to heet vnmade & neuer fallis. ¶ When also it vnecesyngt
 & byrnyngly lufys þat, as before it is sayd, in þe selfe it felis
 happiest heet & itt knawes þe self sotelly byrnyð *with* fyre of lufe
 endles, feland his moste belouyd in swetnes desyrð, in to songe of 12
 ioy meditaciõ is turnyd, and kynde enuwid in heuynly m[i]rth is
 vnbelappyd. ¶ Qwharfore þe maker to itt has grauntyð, whome
 with aß hart it has desiryð, *with*-oute drede to pas [&] hevines fro
 þe body abið to royt, þat *with*-oute heuynes of dede þe ward it may 16
 forsake þe whilk, frende of light & enmy of dyrknes, no þing bot
 lyfe has louyð. ¶ þis maner of men forsoth þat so hee to lufe
 ar takyne, nowdyr to office nor prelacy *with*-out-forth aw to be
 chosynn, nor to any seculer herand to be callyð. ¶ Treuly þai ar 20
 lyke þe stone þat is callyð topazius, þe whilk seldum is fun, & þer-
 fore more precius & fuð dere it is had; in whilk too colors ar; one
 is moste pure als gold, & þe toþer clere als heuyn when itt is bright.
 ¶ & aß clernes of aß stonys itt ouercomys, & no þinge fayrer is to be- 24
 hald. ¶ If any treuly it wald polysch, it is made [dym]; & treuly¹
 if itt be þe self be left, his clerenes is withhaldyn. ¶ So holy con-
 templatyffe of whome before we spake seldomest ar, & þerfore moste
 dere. To gold þai ar lyke for passynge hete of charite, and to heuyn 28
 for clernes of heuenny conuersacion; þe whilk passys aß saynts
 lyuys, & þerfore [ar] clerar and bryghtar emonge precius stonys,
 þat is to say chosynn, for þis lyfe only louand & hauand clerar þa
 er þen aß odyr men þat ar or ellis has bene. Who treuly slike wið 32
 polysch, þat is to say *with* dignite[s] worschip, þe heet of þame þai
 ar besy to lessynn, þer fayrnes & þer clernes in maner to make
 dyme; if þa treuly worschip of principalite gett, for sothe fowlar &
 of les mede þa saß be made. To þer stodys þerfore to take hede 36
 þai saß be left, þat þere clerenes may ences.

When the
 soul loves God
 burningly, it
 feels heat,
 love, and
 sweetness.

Such lovers
 are like the
 topaz, rare
 and dear,

[Fol. XIV. a.]

and are like
 gold too.

Worldly
 honours do
 but dim
 them.

¹ MS. & treuly & treuly

How & in qwhat tyme it is comyn to solitary lyfe, &
songe of lowe, and of chawngynge of placis.

[Cap. XVI.]

- 4 **Q** When I suld florisch vnhappily, & 3outh of wakir age was
now cumen, *grace* of my makar was nere, þe whilk¹ luste of
tempora^l schape restrenyd¹, and vnto vnbodyly halsynge to be
desird¹ has turnyd¹, and þe saule fro law thingis lyftand to heuyns
8 has¹ borne, þat treuly more in desyre I schuld byrne to myrth of
euerlastynge, þen euer before in any fleschly company or ellys
wardly softnes I was gladdynde. ¶ þe proces treuly if I with
schew, solitary lyfe be-houys me prech./ þe spiryt forsoth, þis to
12 haue & to lufe my mynde has sett on fyre; þe whilk¹ hensforth for
þe maner of my sekenes I haue charged to lede. Neuer-þe-les I
duellyd emange þam þat in warld¹ has floryschyd, & of þam food I
haue takyn. ¶ filater^{yn}gis also, þat oft-sythes worthy feghtars fro
16 he to law myght drawe, I haue harde. Bot þis for one oute cast-
ande, my saule is takyn to lufe of my makar; and desirand¹ with
swetnes endlesly to be delityd¹, my sauth I gaf þat in deuocion it
suld lufe crist. þe whilk¹ forsoth of þe lemman it¹ has takynne,
20 þat now to itt¹ onlines swettist¹ aperis, & a^{ll} solas in whilk¹ mans
errour encreasis, for noght itt¹ countis. ¶ Wont I was forsoth, rest¹
to seke, þof a^{ll} I went¹ fro place to place. ¶ Cellis forsoth to leue
for cause resonable, to harmetis is not i^h, & eft, if it¹ accorde, to þe
24 same to turn agayn. Some treuly of holy fadyrs þus ha done, þof
a^{ll} þa suffyr¹ þerfor mans grochyng, neuer-þe-less not of goyd.
¶ YH treuly y^h spekis: & þat also þa suld do if ryght þer þa had
abyd¹—for to þame custum it is. ¶ Of a prevay, þe coueringe put
28 by, bot stynk¹ no þing¹ fleys out: And y^h spekand¹ of hartis plente
spekys in whome lurkis venum of neddyrs. ¶ þis haue I knawen
þat þe more men ha fonnyd with wordys of bakbyttingis a-gayns
me, so myki^h þe more in gostely profett I haue growne. Forsoth
32 þame moste bakbitars I haue had whilk¹ faithfu^h frendis I trust
before. ¶ 3itt¹ cessyd I not fro þo þingis þat to my sauth was
prophetaby^h for wordis of þame, treuly stody I more vsyd, and
euer god fand I fauoraby^h. I cald¹ to mynde þat is writtyn:
36 *Maledicent illi & tu benedices*, þat is to say: ‘þai sa^h curs hym, &
þou sa^h blys.’ And þe proces of tyme to me is gyfyn grete profett
of gostely ioies. ¶ firo þe begynnyng forsoth of my lyfe-chaungynge

In my youth
God raisd me
from low
things to long
for eternal
bliss.

I exhort men
to a hermit's
life.

Hermits may
change their
cells.

Backbiters'
abuse has
made me
more perfect
in spirit.

[Fol. XIV. b.]

¹ MS. is

The begin-
ning of my
conversion

was 2 years
and 8 or 9
months ago.

In about a
year I felt the
heat of love,
while sitting
in a chapel.

Nine months
and more ago
I heard
heavenly
songs of love,

and then
burst out into
sweet song
myself.

My whole
time of con-
version has

& of my mynde to þe opinyng¹ of þe heuenly dore,/ þat, þe fase
scheuyd, þe [ee] of hert¹ heuenly þingis myght behald & se what
way my lufe it myght seeke and to hym besily desyre, thre 3ere ar
ryn except thre monethes or four—¶ þe dore forsoth 3itt hydinge 4
opyn, vnto þe tyme in whilk in hart werely was felt heet of lufe
euerlastyng, a 3ere nerehand is passyd. ¶ I satte forsoth in a
chappeH & qwhilst with swetnes of prayer or meditacioñ mikyH I
was delityd, sodanly in me I felt a mery heet & vnkawen. ¶ Bot 8
when fyrst I won[deryd] dowtand off whome it suld be, ¶ be
longe tyme, I am expert not of creature bot of my makar it was,
for more hote & gladdar I fonde itt. þat heet treuly sensibily
swete smellynge vnhopingly, I was besy vnto þe inscheddyng & 12
takyng of heuenly sounde or gostly, ¶ þe whilk to songis longis
of louyng euerlastyng & swetnes of melody vnsene—for knawen
or harde may itt not be bot of hyme þat it takys; whome behouys
clene to be & fro þe erth departyd—half a 3ere, thre monethis & 16
sum wekys ar our-ryn. ¶ Whils treuly in þe same chappeH I satt,
& in þe ny3t before sopar als I myght salmys¹ I songe, als wer þe
noyes of redars or rather singars abowen me I beheld. ¶ Qwhilst
also prayand to heuyns with aH desire I toke hede, on what maner 20
I wote not sodanly in me noys of songe I felt, & likyngest melody
heuynly I toke, with me dwellyng in mynde. Forsoth my toyth
continuly to myrth of songe was chaungyd, end als wer loueyng
I had þinkand, & in prayers & salmys¹ sayand þe same sounde I 24
scheuyd, & so forth to synge þat before I sayd for plente of inward
swetnes I bryst oute, forsoth priuely, for allonly befor my makar.//
I was not knawen of þame þat me saw, als in awntyre, if þa had
knawen, abowne mesure þai wald haue worschippyd me,/ and so 28
part of þe floure fayrist I suld ha lost, & into forsakyng I suld ha
fallyn. Emonge meruayH has kachid me in þat þat I was takyn to
so grete myrth whilst I was exiH, and for god to me gafe gyftis þat
I couth nott [aske] nor I trowed any slyke þinge any man, not 32
holiest, in þis life ha takyn. þerfor I trowe þis to non medfully
gyfyn bot frely to whome criste wyH; neuer-þe-les I trowe no man
þat takis bot if he specially þe name of Ihesu lufe & in so mikyH
he worschip þat neuer fro his mynde except in slepe he lat itt pas— 36
to whome is gifyn þat to do, als I trow þat þat same he may fulfiH.
¶ Qwharfore fro þe begynnynge of my chaungyd saule vnto þe he
degre of cristis lufe þe whilk god grauntyng I myght atene, in

¹ MS. saluys

whilk degre *with* IoyfuH songe godis loueynge I myzt synge, fowre
 3ere and aboute iij monethes I had. ¶ Here forsoth *with* first
 degres to pis disposinge bydis to a trew ende; after þe dede also it
 4 saH be more parfyte, for here Ioy of lufe or¹ byrnynge of charite
 is begun & in þe heuenly kyngdome endynge most¹ glorius it saH [Fol. XV. a.]
 take./ And forsoth in pis lyfe in pis degres sett¹ not¹ litil profettis,
 bot into a nodyr degree itt ascendes not¹, treuly als itt were in gras
 8 confermyd, als a dedely man may he restis. ¶ Qwharfor gras to
 god, louyng¹ to hym *with*-outyn cessynge desire I to gyff, þe whilk¹
 both in dises, heuynes & persecucioñ gyfis me solas, and emonge
 prosperites & flateringis *with* sikyrnes makis me abyde a crowen
 12 endles. ¶ þerfore to Ihesu ioyand besily louyngis I zelde, þe whilk¹ and to Christ,
 me, leest & wreth, has woched-safe *with* swete ministirs to munge,
 þe whilk¹ songis of melody of þe spirit, bot¹ hewynly, spryngis.
 ¶ Thankyngis besily *with* Ioy I saH do, for me like he has made to
 16 clerely syngars be clerenes of consciens in saule, byrnanð in lufe who has made
 endles, whilst it loues & bolnes in byrnynge, þe mynde chaungyd love to Him.
 sittand *with* hete warmanð, *with* desire gretly spreed, & trew lusly
 bewte of vertew It spryngis *with*-oute strife or vyce in þe sight¹ of
 20 our maker. þus songe þe self in-beranð, *with* mery songe gladdys
 þe longar, & labors refreschys. Many ar þe mervellus giftys &
 grett¹, bot¹ non ar slike emonge þe gyftis of pis way, þe whilk¹ fuH
 derely confermys in figure of schaplynes of lyfe vnsene in loueand
 24 saule, or þe whilk¹ comforth so swetely þe sittar, & comforthyd þa
 rauysch to þe heght¹ of contemplacioñ or acorde of Aungels loue-
 ynge. Behald, bredyr, to 3ou I haue talde, to byrnynge of lufe
 how I com, not þat 3e sulð prayis me, bot þat 3e my god sulð
 28 glorify, of whome I toke ilke gude dede þat¹ I had, & þat 3e þinkand
 aH þinge vndyr [sonne] vanyte, to felow, not¹ to bakbyt¹ may be
 stiryð.

þe prayer of þe poyr lowand & to dy desyrand. &
 32 of þe praysynge of godis charite. [Cap. XVII.]

þe deuoutt¹ poyr when he is noyð for defaute, if he wil pray he
 may, & say: "lord my god Ihesu criste, haue mercy on me &
 vouche þou safe to behald þe greuus 3ok þat on my body is putt;
 36 And þerfore my saule it¹ taris not¹ to kest¹ down. My flesch treuly
 failys in greuys of pis lyfe, wharfore also gostely vertewe is made

My flesh fails
 under the
 griefs of this
 life.

wery. þat I treuly in þis warld or of þis warld had, aȝ I haue
 endyȝ, & noȝt is left bot þat my saule to a nodyr warld þou lede,
 whar my tresure is preciosist, & my rycheſt ſubſtance & not
 faylynge Abydys. Wharfore *with-oute* default I ſaȝ lyfe, *with-oute* 4
 ſorow I ſaȝ ioȝ, *with-oute* irkſomnes I ſaȝ luſe, & þe loueand,
 the ſeand, in þe ioȝand endleſly I ſaȝ be feȝt. þou treuly art my
 tresure & aȝ þe deſire of my hart; & for þe, for þen I ſaȝ haue þe
 & parfitely ſe þe. ¶ And to dede þus I ſpeke: “O dede, where 8
 dwelliſ þou? to me liſand why cumys þou ſo late, bot ȝit dedely?
 why haliſ þou nott þat þe deſirs? ¶ Qwo is I-noght þi ſwetneſ
 to þink, þat end art of ſyghing, of deſire begynninge, þe ȝate of ȝein-
 ynge vnſaylinge? þou art þe end of heuynes, þe mark of labirs, 12
 beginyng of fruyts, þe ȝate of ioȝes. Behald, I bolne, to þe I
 deſire; if þou cum, ſone I ſaȝ be ſafe. For luſe treuly rauyschȝd,
 fully I maye not luſe þat I deſire to, whiliſ I taſte þe ioȝ þat þou
 to me ſaȝ ȝyfe. If it behoue me dedely, forſoith for it befallis, be 16
 þe to paſ als aȝ my faders haſ gone, I pray þe tary not mikiȝ, fro
 me byde not lange! Behald treuly, for luſe I longe, to dy I deſire,
 to þe I byrne, & no meruaile not for þe, bot for my ſauour Iheſu,
 whome after þat I haue had þe, *with-oute* end I trow to ſe. ¶ O 20
 dede, how gude is þi dome to nedy mane, whos ſawle neuer-þe-leſ
 with luſe [is] made ſwete;” to mane forſoith criſte treuly loueand,
 heuenly þingis behaldand, with fyre of þe holy goſte ſwetely
 byrnde. ¶ After dede ſothely to aungels ſonge he is takyn, for 24
 now in muſyk of the ſpirit purȝd & profetand he dwelliſ. And
 forſoith in melody ful meruelluſ he ſaȝ dy, þe whilk þat ſwete name
 lyfand fuȝ pythily thoyth on, And of companys hym metynge
 wyȝ heuenly ympniſ *with* worſchipe he ſaȝ be takyn in to þe haȝ 28
 of þe emprowre endeles, beand emong heuenly duellars in ſeet
 bliſſyȝ. ¶ To þis truly charite hym haſ broȝt þat he ſo likandly
 inward ſuld lyfe, & aȝ þat happyns gladly ſuld ſuffyr, And dede
 not *with* bittyrneſ bot *with* ſwetneſ he ſuld þink; ſothely þen 32
 trows he hym-ſelf treuly to lyfe when to hym is ȝifyn fro þis lyȝt
 to paſ. ¶ O ſwete charite, þou artt playnly ſwetneſ darreſt, þat þe
 mynde þat (þe cachis) to þi luſe þou takis ſo clerly þou moiſtis, þat
 ſone aȝ paſſant þingis & vayn Ioȝs þou makis to deſpiſe And in to 36
 þi deſirs onely meruelluſly to couett. In to me þou haſt cume, &
 behald, aȝ þe inar forpartis of my ſaule *with* ſwetneſ of heuenly
 myrȝ ar fulfild & boylinge in goſtely ioȝ ar plenteuſ. And
 treuly þerfore I longe for luſe of þe fayreſt flowre, & *with* flaume of 40

I call on
 Death not to
 delay,

[Fol. XV. b.]

but to come
 to me, for I
 deſire him.

After death,
 the good man

is taken into
 the hall of the
 Eternal Em-
 peror.

Sweet Love,

thou haſt filld
 my ſoul with
 mirth.

fyre I am inhirly byrnde. Wold god I suld go fro þe dwelynge of
 þis exil! ¶ þus it warmys how man þinkis not bot þat felis solas
 in hym-self, þe hart singand in dite & takyn with charge of charite.
 4 ¶ þis sothely is moste mery þat þus I take & nere I dy whils it is
 made þus stedfast with byrnyng lufe. Now grauntt, my best
 belouyd, þat I may cese; for dede, þat many drede, to me suld be Death will
 be heavenly
 musick to me.
 als heuenly musyk, þof aȝ now als wer in paradise sett stabyȝ I
 8 am sittand in wyldernes, swetely þer soundand A luffy songe In
 likyngis þat my lufe has gyn me.

How parfite lufe be clennes & lufe is getyn. And of
 lufe inparfite & fayrnes. And of thre myghtis
 12 of godis lufe, And of ryche, poyre, & almos.

[Cap. XVIII.]

Of clennes of consciens & plente of gostely gladnes & inhirly
 myrth, risys þe songe of ioy & byrnyng of lufe endles in From a pure
 conscience
 rises the Song
 of endless
 Love.
 16 mynde treuly loueand. No meruaile in þis maner loueand has lufe
 parfity had, gret in desire, in mevinge Alway in to god dressyd,
 with no lettyng froo his lufe remode, with-outen strife of vayn
 þoghtis to criste besily cleuand, in Ihesu euer ioyand, fro hym
 20 neuer drait, with ih neuer meuyd, qwhom deand fles neuer
 desayns or fro þe swetnes of oyntment kestis downe. ¶ þe world,
 þe flesch, þe deuyȝ in hym has none effect, þof aȝ þai pryk hyme : [Fol. XVI. a.]
 The Lover of
 God treads
 the world, the
 flesh, and the
 devil, under
 his feet.
 24 with-outen setheyng he boyls, with grete desyre he loueys, with
 swetnes he synges, with heet he schinys, in god he is delityd with-
 outen gaynstandyng, with goinge vp vnbrokyn he behaldis. Aȝ
 þinge he scumfetis, aȝ þinge he ouercomys, of aȝ þinge þat hym likis
 28 no-þinge to hyme semys impossibyȝ. Treuly whilst any man is besy
 with aȝ his vertew criste to lufe, grete swetnes forsoyth in hym-self
 of lyfe euer-lastyng he felis. ¶ To criste treuly we ar turnyd if
 hym with our hole mynd to lufe we stryfe. Certan so meruellus a
 32 þinge god is, & so likand to se, þat I wondyr þat any man may be
 so wode & go oute of way þat in saule to his sȝt wyl take no hede.
 ¶ Treuly not he þat grete & many þinges dose is grete, bot he þat
 mikiȝ lufes criste gret is, & of god loueyd. ¶ fforsoȝ philosophys
 36 has trauayld mykiȝ, & zitt with-outen fruytt þai ha vanischyd;
 And many þat semyd cristen grete þinges has done & meruails
 scheuyd, & zit to be saued þai wer not worpi : for not to doars, bot Not to doers,

but to God-
lovers, is the
heavenly
crown.

to godis lufars is plente of heuenly crowne. I aske þe, lorde Ihesu,
gif vnto me meuyng^t in þi lufe *with-outen* mesure, desire *with-outen*
maner, longyng^e *with-outen* ordyr, byrnyng^e *with-oute* discrecion.
þe better treuly is lufe of þe, grediliar þat it^t is, ffor nouþer *with* 4
resone it^t is restrenyð nor *with* drede it is thronge nor *with* dome
tempyd. ¶ No man blistar euer saß þe þen he þat for gretenes of
lufe may dy. ¶ No creature treuly may lufe to mykiß. In aß
oper pinges aß þat is to mykiß turnes to vice: bot *vertew* of lufe, 8
þe more it passys more gloriu^s it sal be. ¶ þe lufar treuly longis if
he by hym ha not be liknes þat he lufis. þerfor it is sayð: *Nun-*
ciate dilecto quia amorem languco, þat is to say: “schew to my lufe
for lufe I longe,” Als who say: [for] þat I lufe I se it^t not^t, for lufe 12
also in body I wax slaw. Turnyð forsoth *with* aß my hart to
criste, first^t be trew penance I am tyde, & so aß þinge þat to vanite
longis forsakand / After þe taste of gostly swetnes to syng^e in
soundly loueyng^e godly it saß be rauschyð. Wher of ysai: *Ego* 16
cantabo dilecto meo. & in psalmo: *In te cantacio mea semper.*
þat is to say: “to my lufe, I saß syng^e,” And in psalme: “In þe
my songe is euer.” þa þerfore þat þus in godis lufe has lyfið And
in inwarð flayr swetely byrnyð, In dede no meruayle *with-outen* 20
drede, treuly *with* Ioy fro þis lyghtte passys, And after dede
heuyⁿly kingedomes ascendis. ¶ Of þe flaume þerfore of godis
lufe it is, þe mynde þat it takis to wond, þat it say: “wondyd
with charite I am,” & longinge I am made for my lufe—wher of 24
it is sayð: *Amore languco*, “for lufe I longe”; ¶ And to moste,
þat so it go in to þe lemman þat þe self & aß odyr pinges it forget
besid^e criste. þerfor he says: / *pone me vt signaculum super*
cor tuum, / þat is to say: “Als a token sett^t me on þi hart.” 28
¶ Qwhat is lufe bott transfourmyng^e of desire In to þe þinge lufyd?
Or lufe is grete desire of fayre gude & lufely, *with* continuance of
þoghtis goand in to þat þinge þat it lufys; þe whylk^t when it has
it, þen it ioy^s, for ioy is not causyd bot of lufe. Aß lufand to þer 32
lufe treuly ar likkynð, & lufe makis hym like þat lufys to þat þat
is lufyd.

Love is a
transforming
into the thing
lovd.
[Fol. XVI. b.]

All things
desire love.

¶ To be lufyd^e treuly noudyr god nor oper creature dedeins or
forsakis, bot gladly aß þingis sayes þa wald^e be louyd, & of lufe þai 36
ar glad. In lufyng^e treuly þa ar not heuy, bot if þa A vnkynde
þinge þa ha lufyd or if þat þinge þat þai lufyngly soght þa trow þa
may not hafe. / þies in godis lufe ar neuer, bot in lufe of þe world^e
& wymmen þis oft^t tymes happyns. ¶ I dar not say þat aß lufe is 40

- gude, for þat lufe þat more in creaturis is delityd þen in þe maker
of aH þinges, & luste of ely bewte settis before gostely clernes, is il
& to be hatyd, for it turnys fro luf endles & turns to temporaH þat
4 may not last. ¶ 3it perauntyre þe les it saH be ponyschid, for more
it desires & ioys to lufe & to be lufyd þen to fyl or to be fylde.
¶ þe fayrer a creatur is, more lufely in þe sight of aH it is. / þerfore
sum was wont besily to geet heel of schaply forme þen of despisyde,
8 for it has many occasions to brynge to yH; And kynde techis þe
fayrer þinge more swetely to be lufyd: neuer-þe-les ordinate charite
sayes more gude þe more is to be lufyd, for ilk fleschly beute is as
hay lightly vanischande, gudelynes treuly bydis. / & oft-tymes god
12 seek & of þe warlde despisyde chesys, And strong & fayr forsakis—
wharfore in psalme it is sayde: *Tradidit in captiuitatem virtutem*
eorum, & pulcritudinem eorum in manus inimici / þat is to say:
“þer verteu he has gifyn to bondage, & þer fayrnes to handes of
16 þer enmys;” & in a nodyr plas: *habens fiduciam in pulcritudine*
tua fornicata es, / þat is in englis: “haueande trayst in þi fayrnes,
þou has done fornicacioñ.” ¶ Of lufe it is also, mynde to melt,
als it is writyn: *Anima mea liquefacta est, vt dilectus locutus est*,
20 þat is to say: “my saule is moltyn, as my lufe spak.” Swete lufe
treuly & deuout þe hart in godis swetnes meltis, so þat þe wiH of
man with þe wiH of god in woundirfuH frendship is made on. / In
whilk onhede slike swetnes of likynge hete & songe to a lufand
24 saule is insched, how grete þe felar may not teH. ¶ Lufe forsoth
has strenght in spreding, in knytnge, & turnynge. Spreding
treuly, for þe bemys of his gudeness not only to frendis & neyghburs
bot also to¹ enmys & straungers it spredys. ¶ Knytnge treuly, for
28 lufars it makis on in deyde & wiH, & criste a ilk holy saule it makis
one. He treuly þat to god draws, one spiritt is, not on kynde, bot
grace & on[h]ed of wiH. ¶ A turnyng strenght Also has lufe, for
þe lufand it turnys in to þe lufyd & beris in to hym. Qwharfore
32 fyer of þe holy gost the hart þat it treuly takis, al hoyH itt byrnys,
& als wer in to fyer it turns, And in to þat forme it ledis þat to
gude is likist. Ellis had not bene sayde: *Ego dixi dii estis & filij*
excelsi omnes, þat is to say: “I haue sayde 3e ar godis, & aH þe
36 childer of hee god.” ¶ fforsoth sum men to-gidyr so has lufyd þat
nerhand þai troude bot on saule in þam both. ¶ Treuly þe pore
man of warldly gude, þof he be rich in mynde, fro slike lufe is fare: [Fol.XVII.a.]
¶ He treuly þat euyr behoues to take & seldom or neuer may gyf,

Nature says
“Love the
fairest
things.” But
ordered Love
says “Love
the good.”

Love is
strong to
bind, to
spread, to
convert.

meruail wer if he had a frende in þe whilk in aȝ þinge he myght
 trist. Of oþer þerfore trowed vnworþi treu lufe, criste he has a
 stedfast frend; of hym faithfully ask he what so he wyȝ. Qwher
 mans help treuly failys, with-out doute godis is nere. ¶ More pro- 4
 fetabiȝ neuer-þe-les it wer to þe ryche, a holy pore man if he chase
 to his frend speciaȝ to whome he wald comon aȝ þat he had &
 gladly gyf hym, 3a more þen þe pore wald, & hym lufyd affectu-
 usly Als his best And kyndest frende. þerfore criste sayd vnto 8
 ryche: “frendes make 3ou,” forsoȝ menand holy pore & ar godis
 frendes, & gladly god gifys to trew lufers of slyke pore for þer lufe
 ioys of paradise. I trow sothely þat slike rich of þer frenschip sulȝ
 be wele plesyd! bott now is trew þe vers þat is sayd: *pontus erit* 12
siccus cum pauper habebit amicum, “þe sec saȝ be dry when þe
 pore man has a frende.” Some riche sothely I haue fun þat to holy
 pore als þame þoght gifyng þer mete, clething þa wald not gyff or
 odyr necessarys, trowand it wer I-nogȝ if þat þa gif bot mete: & 16
 so þa make þam self frendis or in parte, no more karinge for fren-
 schip of gude pore þen il pore; And aȝ þinge þat sulȝ be gifyn
 of any prys, to þame self & þer childyr þai sayf. & so holy pore to
 þame no more is haldyn bot os þai ar to odyr of þer gude doars 20
 þat clothis gifis þam or oþer gude. And 3it þat is wars, pore to
 ryche semys fuȝ grete byrdyne.

Where man's
 help fails,
 God is near.

He gives
 Paradise to
 lovers of the
 poor.

To the rich,
 the poor seem
 a great
 burden.

Of þe loovyng & myght of charite, & of þe warldis
 forsakyng & þe way of penans to be takyn. 24

[Cap. XIX.]

Love is the
 beauty of the
 Soul.

Charite qwene of vertew, þe fayrest sterne, is bewte of þe saule,
 þat in þe saule dois al þis þinges, þat is to say: it wondis it,
 it makis it longand, it moistis, & meltis, & makis fayr; it gladdis & 28
 enflaumys; qwos ordinat dede is fulfare habet. / Aȝ vertew, if it
 treuly be callyd vertew, behouys with-out doute þat in charite it be
 rotyȝ. No vertew treuly may he hald þat in godis lufe it has nott
 sett. ¶ Qwho sothely with-oute godis lufe vertews or gude dedis 32
 multiplis, Als into a preuay bothomles precius stones he kestis.
 ¶ Scheuyd it is & knawen þat aȝ dedis þat men dose, in þe end
 heel to gett þa help not if in goddis charite & of þi neghbur þa be
 not done. Qwharfor sen charite only is þat vs makis blissyȝ, rather 36
 we aw owr lyfe desyre to loys, þen with mynde or mouth or dede
 charite fylle. In þis ioys stryuars with syn, In þis ar crownyd

It alone
 makes us
 blessed.

ouercomars. ¶ Inparfyte treuly is ilk cristyn þat to erthly riches drawes *with* lufe, or to any warldly solas is Ioynyd, for he forsakis not aH þat he has, *with*-oute þe whilk to perfeccion no man
4 may cum.

¶ Qwhen any man treuly god parfitely desiris to lufe, aH þinge als wele inward as vtward þat to godis lufe ar contrary & fro his lufe lettis, he stodys to do away. And þat a man do þat, treuly [Fol. XVII. b.]
8 grete besynes he has, for in doynge grete struys he sal suffyr, aftirward treuly swetest rest he saH fynde in þat þat he sekis.

¶ We haue hard treuly þat þe way is straytt, but ledys to lyfe. This is þe way of penance þat few fyndes; þe whilk þerfore strait is
12 callid for be it, And it be ryght, þe flesh fro vnlesuH solace of þe warld is nakkind & þe saule fro schreuyd likyng & vnclene þoghtis is restrenyd & only to goddis lufe it is dressyd. Bot þis is seldum fun in men, for none neyhand sauys þat to god longis, bot
16 erthely ioy þai seek & in þat þai er delitydd, wharfore þer bodily appetyte folowyng & gostely despisyng, AH the wayes to þer sawlis heelfuH þa forsak & þa vg^r als straye, scharp & vnabyH to be borne to þer lust. ¶ Neuer-þe-les euery dedely man awght to
20 charge þat be þe way of ryches and fleshly likeyng & lust to þe kyngdome heunly sal he neuer cum; / for sothe sen it is writtyn of criste: *quod oportuit christum pati & ita intrare in gloriam suam*, // þat is to say: “þat criste behouyd to suffyr & so entyr his ioy,”

The way of Penance is strait, that leads to Life.

24 ¶ If we be membyrs of owr hede Ihesu criste, hym we saH folow; & if we lufe criste, Als he has gone vs bus go, els now ar we not his membyrs, for fro þe hede we ar deuydyd. ¶ If we fro hym treuly be sonderyd, greetly it is to dreck, for to þe feende þen ar we

By the way of Riches and the Flesh, shall none reach Heaven.

28 Ioynyd, ¶ And in þe last doyme criste is to say: “I haue not knawen 3ow.” / He treuly be a noyus 3ate & a strayt way enteryd to heun; how wiH we þat wrechis & synnars ar, of poyr ryche be made & *with* vnlesuH & flateringes of þis warld to owr lyst vse aH
32 vanyte & softnes of flesh & likyng desyre & neuer-þe-les in lyffe to cum *with* criste reyn? ¶ Criste when he was ryche, for vs is becumyn poyr: And we when we ar poyre, no þinge is þat we so mykiH couet Als to be or seym plenteus. ¶ Criste when he was
36 lorde of aH, is becum seruand of aH: And we whils we ar vnworthy & seruandis vnprofetabyH, 3it wald we be lordes of aH. / He when he was greet god, is becum a meke man: And we when we ar seykt & sympil men, in so mykiH for pryde we rays our self als we
40 wer goddis. / He *with* men was conuersant, þat vs to heunys he

As Christ went, must we go.

Yet we would be lords of all;

we desire
earthly
things.

Such men
shall have
no part in
Christ's Re-
demption.

myght rayse: & we be aH ovr lyfe erthly pingis desiris. ¶ Schewid
þerfore it is þat hym we lufe not, for ovr wiH to his we wiH not
meyk, no to fulfil we besy not þat ilk day we ask sayand: *fiat*
voluntas tua sicut in celo & in terra, "þi wil be done als in heuyn 4
& in erth." In vayn forsoyth slyke men trowis þe heritage to haue
with þame þat is chosyn, for of cristis gaynbyinge þa ar no partiners
þe whilk þe bloyd be whome we ar gaynboght be þer wyckyd &
vnclene warkis þa despys & frely to þe fendis bondage þam-self 8
zeldis.

¶ Of þe fayrnes of mynde, vanite of the warld &
lufe of god & ovr neghbur knyttyd, and qwedyr
parfite lufe may be loste & gettyn in þis way. 12

[Cap. XX.]

[Fol. XVIII.
a.]

The virtue of
our life lies
in spurning
vanity and
steking to
Truth.

If þou be gladen in fayrnes, knaw it wele, for fayrnes of þi
mynde of þe hee fayr saH make þe beloued if it to lufe of hym
onely þou kepe vnflyk. þe flesh sothely abyH to royt with aH hys 16
bewte is ful febyH & to be despisyd, for it soyne passand aH þe
lufars begilis. þe vertew þerfore of ovr lyfe in þis standis: þat,
vanite spisyd & spurnyd, to trewth vnpartyngly we draw. ¶ A
ely pingis ar vayne whilk in erth ar desyrid; trw sothely ar þat 20
may not be sein, heuynly & euerlasting. Treuly ilk cristen man in
þis of gode schewis hym-self chosyn þat þies erthly pinges he sett at
noght, AH-to-gidy in godis desiris spreed and þer-of he takys a
preuay sounde of lufe, þat no man with worldly desirs is vmbe- 24
lappid, fro þe sauour of heuently Ioy wrechedly he is withdrawen.
And no meruayH of þe schinyng sawl & barely to lufe of euerlast-
yng besy & criste vnwerely desireand ha[r]tis capacite with plente
of swetnes is wonte to be fulfillyd, so þat in þis Mery flesh als wer 28
of angels lyfe with sowndly myrth þai ar gladind. þerfore if our
lufe be pure & parfyte, what-euer our hart lufys god it is. ¶ If we
truly ovr-self & aH oþer creaturs þat ar to be lufyd not bot in god
& for god we lufe, what odyr in vs & in þame bot hym we lufe? 32
¶ Qwhen ovr god treuly of vs with hole hart & aH vertew is lufyd,
þen without doute & our neghbur, & aH þat is to be lufyd, rightest
is lufyd. ¶ If our hart þerfore before god & in to lufe of god we
sched, with hyme bwne & with god haldyn, what is þer more with 36
whilk any oþer pinge we may lufe? ¶ In lufe treuly of god is lufe
of my neghbur. ¶ þerfor als he þat god lufys he can not [but]

If our love
be pure, it
loves God.

Love of God
is love of our
Neighbour,

- man lufe, so he þat criste treuly can lufe no þing' in hym bot god is
 he preuyd to lufe. Also aȝ þat we ar lufyd [&] lufys, aȝ to god,
 þe wel of lufe, we zelde: for he þat aȝ mans hart to hym-self com-
 4 awndis be gyfyn, Al desyrs also & aȝ meveyngis of mynde in hym
 he desyrs to be festynd. fforsoȝ he þat truly god lufys no þinge
 in his hart bot god he felys, & if he fele non oþer þinge, noȝt ellis
 he has; bot what so he has, for god he lufys, & noght he lufys bot
 8 þat god wiȝ he lufe; wharfore no þinge bot gude he lufys, & so aȝ
 hys lufe god is. fforsoȝ þe lufe of þis man is trew, for hym-self to
 his makar he *confourms* þe whilk aȝ þinge for hym-self has wrought,
 & so he for god aȝ þinge lufys. Sothely when lufe of euerlastynge
 12 in ovr saules is treuly kyndyld, *with-out* doute aȝ vanite of þis
 warld, & aȝ fleschly lufe, bot als foulyst fylth is haldyn; And
 whils þe saule to besy deuocyon gyfyn no þinge bot plesance of þe
 makar desyrs, meruelusly in þe self *with* fyer of lufe it byrms, þat
 16 soflytly in gostly godis *profetand* & growand hens-forȝ in to þe
 sliper way & broid þat to dede ledis it fallis not, bot *raþer with*
 a heuenly fyer vp raysid in to *contemplatyue* lyfe it gose & ascendis.
- ¶ Lyfe treuly *contemplatyfe* of any man in þis vale of teris vnto a
 20 lytil is not *parfityly* gettyn bot if þe hart of hym before he feyl
 byrne *with* fyre of lufe & his consciens he knawe *with* honily
 swetnes multyn. ¶ So no meruayl a man treuly *contemplatyfe* is
 made, qwhilst he both tastyng swetnes & byrnyng felynge, for þe
 24 gretnes of lufe oft-tymes nerhand he dyes; ¶ And þerfore in hals-
 yng of endles lufe Als wer bodily he is festynd, for vncessyngly
 behaldyng, to þat lizt vndescryed to se *with* aȝ his desir he besies
 hyme to go vp. ¶ fforsoȝ, slyk a man no comforth bot godis in
 28 his saule can graunt, in qvos lufe now longynge, to þe ende of þis
 lyfe he is made desire, greuusly criand *with* þe psalm: *Quando*
veniam & apparebo ante faciem dei? / þat is to say: “qwen saȝ I
 cum & appere before þe faace of my god?” ¶ þis is *parfite* lufe,
 32 bot qwedyr þis standyng in lufe, ons had, any tyme may be lost,
 not vncongruly may be asked. ¶ Qwyls man truly may syn,
 charite he may lese; bot not may syn, is not in state of þis way, bot
 of þe cuntre aboȝ: qwarfore ilk man, how euer so holy he be in þis
 36 lyfe, ȝit may he syn, & deedly, for þe dreggis of syn in no pilgrim
 of þis lyfe is fully slokynd Aftyr comon law. Truly if þer wer any
 slike, þe whilk' nawdyr desir, nor *tempyd* myght be, to þe staat of
 heun be þat rather þen of þis way he suld longis, nor to hym wer
 40 mede not to fawt, qwyls he may not syn [I wot not]. ¶ If any slike

and conform-
ing oneself to
God.

A truly con-
templative
life in this
[Fol. XVIII.
b.]

Vale of Tears
is attained
only by Love.

Tho a man's
love of God
be perfect,

yet he may
sin,

for the flesh
strives
against the
spirit.

be lifand^e ovr-qwher in flesh [for I say for me: flesh] desirs
agayns þe spirit, & þe spirit agayns þe flesh; And after þe inward
mane, to god's lufe I am glad, bot 3it I can not so mykyt lufe, þat
fleschly desire I my3t barely slokin. ¶ I trow neuer-þe-les þat o 4
degre of parfite lufe þer is, þe qwhilk qwho-euer atenys it, afterward
he sal neuer lose. A noþer truly it is to may loos, & anodyr alway
to hald þat he wil not leef þof aȝ he may. ¶ Parfyt truly þam-
self abstenys, als mykiȝ as in þam is, fro ilk þinge with qwhilk þer 8
perfeccioȝ may be destroyd or ellis lett. ¶ With frenes truly of þer
lyst with grace of god þai ar fulfilyd, with qwhilk besily þa[i] ar
stiryd, gude to lufe, to speke, & doo, / And fro iȝ of hart, mouth &
wark þai ar wyȝdrawen. ¶ Qwhen man to criste þefore parfityly 12
turnyȝ, al þing passand he despisis, & hym-self in only desire of hys
makar in-moueably, als for deedlynes for þe corrupcioȝ of flesh he
is letyn, he festins, þen no meruayȝ, his myghtis manly vsand,
ffirst, als wer heuyn opynd, with his vnderstanding eȝȝ heueny 16
citisenenes beholdis, & aftirward swettist heet, als wer byrnyng fyre,
he felys; ¶ þen with meruellus swetnes he is taght, & so forth in
songly noys he is ioyd. þis þefore is parfite charite, qwilk no
man knew bot þat it toke; & he þat it has takyn, it neuer leuys; 20
swetely he lyuys, & sikirly he sal dy.

But the per-
fect lover
avoids every-
thing that
may hinder
his love,

he desires
only his
Maker,

he feels the
Fire of Love,

lives sweetly
and dies
sasily.

Of profett̃ & worpines of prayer and meditacioun.
[Cap. XXI.]

[Fol. XIX. a.]

þis stabilnes of myend to get & with-hald, besy prayer helpis 24
mikyȝ; for if it in mynde be groundyd, myght of fendis it
vndoys. ¶ þof god truly aȝ þinge knawe, And or we any þinge ask,
parfityly he knows what we wil ask, to pray 3itt vs awe for ma[n]y
cause. For criste, to vs to pray, ensaumpyl gaf qwhen in prayer 28
allon in þe hyȝ [he] nyghtyȝ. And for it is þe Apostiȝ comament:
Sine intermissione orate; oportet enim orare, & non deficere: / “with-
owtyn cessyng pray 3e; to pray sothely it behouys, & not to fayl.”
Also þat we may be worpi grace in þis lyfe, & Ioy in tyme to 32
cum—// Qwharfore “askis & 3e saȝ take. He þat askis takis, & to
þe callar it sal be opynd.” ¶ Also for Aungellis our prayers to god
offyr, to help þer fulfilyngis. Thoghtis truly & desyrs only to god
ar bare & opyn: 3it Aungels know qwhen sayntis worthy & holy 36
þingis pinkis, & with lufe of lyfe endles gretely ar enflaumed, be gods

Tho God
knows what
we shall pray
for, weought
to pray,

to get grace
here and joy
hereafter,

as well as for
the Angels.

- scheuinge, And be experiens of þer vtward dedis, for þa see þame onely to god saryf; qwarfore to daniel þe Aungel sayd: *vir desideriorum es*: “A man þou art of desyres.” ¶ Also for be continuance of prayer þe saule is byrnt with fyre of godis lufe; oure lorde truly be his profett says: *nonne uerba mea quasi ignis & quasi malleus conterens petras?* “Ar not my wordis als fyre byrnanð, & als a mel stonys brekanð? þe psalme also says: *Ignitum eloquium tuum vehementer*, “þi spech hugsly is byrnyð.” Bot [now] many þer ar þat soyne worde of god fro þe mouth, And hartis kestis oute, it not suffiranð þer rest in þam: & þerfore þa ar not byrnyð with heet of cumforth, bot kold þa hyde in sleuth & necligens; Also after 12 innumerabil prayers & meditacions of scripture, for forsoth in mynde nawdyr þa pray nor þink, qwhylys odyr þat al sleuth puttis bak, with-in schortt qwhyH ar gretely byrnyð, & in cristis lufe ful strongt. þerfor ful weil it felois: & *seruus tuus dilexit illud*, / þat 16 is to say: “& þi seruand it has lufyð.” þerfore truly he is byrnyð; for þi worde, lord, he lufyð, þat is to say, to se & aftir it to wyrk. þe soynar he has soght þen þine, [& has taken of þe þe & þine. Odyr serue þe for to haue þine] & litil for þe þai care. Truly þe 20 feyn vndyr þi seruic þa wald be, wardly worschyp to geet, & emonge men to seme glorius; bot qwhylys þa ioy few þingis to fynde, many þa lose, for þe & þin, And þam self & þaris. ¶ To pray also vs behoues, þat sayf we may be; þerfore Iamys warnes, 24 sayanð: *Orate pro inuicem ut saluemini*, / “for þour-self prayes, þat 3e be sauýð.” ¶ Also þat we be not made slawe, & þat in guyd continually we be occupyde; þerfore is sayð: *Vigilate & orate ne intretis in temptationem*, / þat is to say: “wake 3e & 28 prays, þat 3e entyr not in to temptacione.” Euer truly we awe to pray, or reed, or þinke, with oþer dedis profetabyl, þat our enmy neuer fynd vs ydil. ¶ Bot it is to take hede with aH besynes þat we wake in prayer, þat is to say, with handis þoghtis not be endid, 32 þat widraues mynde, & makes forget qwhidir it is bowne, And alway lettis, if þai may, þe effect of deuocion to ouer-cum, þe whilk mynde of þe prayanð suld perseyf if he with wakirnes, besines & desyr, prayð.

By continued prayer the soul is burnt with the fire of God's love,

that it may work after that love.

We should pray to be always occupied,

that our Enemy may never find us idle.

36 þat lyfe contemplatyfe is worþiar & meedfullar þen actife. And of boyth in preching & prelacy.

[Cap. XXII.]

[Fol. XIX. b.]

The best con-
templative
life is higher
than the best
active.

For the
Active-Life's
deeds are
rewarded by
joy in the
deed done.

Man is not
the holier
for outward
works done,
but for his
will.

The more he
loves, the
higher re-
ward he shall
have.

Of sum truly it is doutyð qwhilk lyfe is more meedfuH And bettir, contemplatife or actiue. / Not to fewe it semys þat actife is meedfullar, for many dedis & prechingis þat it vsis. / Bot þies ar vnknawand, for vertew of contemplatife þai knaw not. // 4
þitt many actife þer ar bettir þen sum contemplatyfe; bot best contemplatife ar hear þen þe best actife. ¶ þerfore we say: lyfe contemplatif barly is þe better, þe swettar, & þe worþiar, & more meedfuH als enens verray meed, þat is ioy of god vn-wroght, 8 for he more byrnyngly lufis god; & more grace is askyd, if contemplatife lyfe reght be led, þen Actyfe. ¶ Resun of feruent lufe in lyfe contemplatife [þen in actyue is, for contemplatyue] in rest ar of mynde & body, & þerfore before aH deedly swetnes 12 of endles lufe þa tast. Actif truly in labyr & vtward rynnynge sarifis god, & [in] inward rest taris bot lityH, wharfore þa may not be delityð bot seldum & schortly; contemplatife sothely als wer besily lufe with halsyngis of þer lemman. ¶ Sum for soth 16 gaynsettanð, says: ¶ Actife lyfe is more fruytfulH, for warkis of mercy it doys, it prechis, & slike oþer dedis wyrkis; Qwarfore more meritory it is. ¶ I say nay, for slyke warkis langis to accidentale reward, þat is, ioy of þinge wrought; And so may on þat sal be taken 20 in-to þe ordir of Aungels, haue some meed þat he sal not haue þat sal be in þe ordyr of cherubyn or seraphyn, þat is to say, Ioy of sum gude dede þat he dyd in his lyfe, þe whilk a nodyr þat passis in godis lufe with-out comparison, dyd not. Als oft tyems it happyns 24 þat sum of les meed is guyd, & preches; A noþer prechis not, þat mikyH more lufys: is not he þis better for he prechis? no; ¶ bot he þis þat more lufys, hyar & bettir is; ¶ þof he be les in preching, sum meed he sal haue þat þe more was not worpi for he prechid 28 not. ¶ Scheuyd þerfore it is, þat mane is not holyar or hear for vtward warkis þat he doys. God truly þat is þe behalder of þe hart, rewardis more wyl þen dede. / þe dedis truly hyngi of wyH, not wiH of dede. / For, þe more byrnyngly þat a man lufys, in so mikyl to 32 hyar reward he ascendis. ¶ þer is treuly in trew contemplatif men a ful swete heet & plenteuousnes of godis lufe, of þe whilk abyding, in-to þame is send a ioyfuH sownð with myrth vntrowed: And þis in actife men in þis lyfe ar neuer fun, for only to heuynly þingis þai 36 take not hede þat so in Ihesu þa myght be worpi to ioy. & þerfore worpily actife lyfe is put be-hynd, & contemplatyf in þis present [& in] lyfe to cum worpily is preferryd.

¶ Qwharfore in þe meetbuyrd of trew Salamon þe pilars ar 40

siluer, & his resting-place gold. ¶ Pilars of þe chayr ar stronge vp
 berars And gude gouynours of holy kyrk: þis ar siluer, for in
 conuersacioñ þai ar clere, & in preching ful of sounde. þe resting-
 4 place gold ar men contemplatife, in þe whilk in he rest beand, criste
 specially restis his heed. / & þa forsoth in hym syngulerly restis.
 þis ar goldly, for purare & darrar þa er in honeste of lyfyng, ¶ And
 reddar in byrnyng of lufyng and contemplacioñ. ¶ God forsoth
 8 before has ordand hys chosyn diuers seruys to fulfyll; to ilk man
 truly it is not gifyn al offis to execute or fulfyll, bot ilk man
 has þat to his state is moste acordyng. Qwarfore þe Apostil says:
Vnicuique nostrum data est gracia secundum mensuram donacionis
 12 *christi*, / þat is to say: “to ilkoñ of vs is grace gifyn aftyr þe mesure
 of *cristis* gyft.” Sum truly of rightwesly gettyn gude dos almus,
 odyr to þer dede þe treuth defendis. ¶ Odyr godis worde clerely &
 strongely prechis & to odyr to preche in þer writtyng þa scheu.
 16 Odyr for god grete penance & wrechidnes in þis lyfe sofyrs. ¶ Odyr
 be þe gift of contemplacion only to god ar besy, & criste to lufe
 þame-self straitly þa set. ¶ Bot *with*-oute doute emang al a-statis
 þat ar in þe kyrk, *with* a speciañ gift þa ioy þat ar becum con-
 20 templatife, in godis lufe now wer þa worþi singandly to Ioy. ¶ if
 any man truly both lifys myght gett, þat is to say contemplatife &
 actife, & þame keep and fulfyll, he wer fuñ greet, þat he bodily
 seruys myght fulfyll & neuer-þe-les in hym-self fele heuenly sounde
 24 And in to Ioy of heuynly lufe syngandly he wer multyn. I wot
 not if euer any deedly man had þis; / to me impossibil it semys þat
 both to gidyr be. / Criste truly in þis party emonge men is nott to
 be now[m]byrd, nor his blyst modyr emong wymmen. ¶ Criste
 28 truly had no scrithyng þoghtis, & contemplatife he was not in comon
 maner als sayntis in þis lyf ar contemplatife; hym nedyd not treuly
 labyr als vs nedis, for fro þe begynnyng of his consaueing he sawe
 gude. ¶ No meruayl, be grete exercise of gostely warkis, in-to vs
 32 cums a sowndly Ioy, & sownd swettist we take fro heuyn, And so
 forward in rest we desire to stand, þat *with* greet swetnes we may
 Ioy. / He, þerfore, actife life þat sarifis wele, to contemplatif lyfe he
 is besy to go vp. Qwho truly with gift of heuenly contemplacioñ in
 36 maner forsayd is raysyd, to Actif cums not down, bot if parauntyr
 he be compellyd, gouernans to take of cristin—þat seldom or neuer
 I trow has happynd. ¶ Odir treuly contemplatife to þat welle may
 be chosyn, for les *with* heet of lufe þai ar taght. ¶ Les sayntis for-
 40 soth to offys of prelacy sum tyme ar more abil þen gretter, for about

In Solomon's chariot, the pillars are silver, and the bottom gold (*Sol. Song*, iiii. 10).

Contemplative men are the gold. [Fol. XX. a.]

Every man is given what best suits his state.

Some are martyrs; some preach;

some contemplate God,

and these joy in His love.

Christ had no erring thoughts; He was not contemplative after the manner of this world's saints.

He that lives well his active life is taking steps towards the contemplative life.

vtward besines more acordingly þa sal behaue þam-selfe, þat in inward desirs parfitly myȝt not rest.

That birnyng of lufe, vis & syns purgis; & of þe tokyns of trew frenschip. [Cap. XXIII.] 4

The burning of love purges all vices, it will not permit deadly sin;

whilst the true lover is borne towards God, all things that cut him off from God displease him.

Byrnyng of lufe, in-to a sawl truly takyn, aȝ vicis *pourgis*; both to mykiȝ & to lityȝ it avoydis, & beute of aȝ *vertues* it settis; *with* deedly syn standis it neuer, & if it do *with* veniaȝ, bot neuer þe-les so byrmand may be þe meuyng^r & desyre of lufe in god, þat 8 also al veniaȝ synus it wastis, also *with-oute* þingis in dede of þe same syns veniaȝ; for whilst þe trew lufar in-to god wiȝ strong and feruent^r desyre is borne, aȝ þinge hym displesis þat fro þe sight of god *with-drawes*. ¶ Qwhils he treuly in songly ioy is gladinde, 12 hys hart may not expres þat he heuynly felys. And þefore for luf he longis. /

[Fol. XX. b.]

Parfyt men also, to life to cum neuer beris þat may be byrnyd, for in þe hete of cristis¹ lufe is wastid al þer synnes. Bot þat no 16 man weyn in vayn him self parfite qwen he is not, ¶ Here he qwhen þat a man has in hym self perfeccioȝ. ¶ Þis truly is lyfe of parfyt: al charg^r of warldly erands to kest a-way, ffadyr and modyr^r & aȝ þi gudis, for crist to forsake; aȝ gudys passand, for 20 endles lyfe to despise; warldly desyres *with* longe labir to destroy; lichery & aȝ vnlefuȝ meuyngis, as it is possibiȝ to refrene; in our makers lufe onely to byrne, ¶ After bittir sorows & passand besynes of gostely warkis, swetnes of heuently contemplacioȝ to feel; & so, þat 24 I of men priuelegid^r speek, for Ioy of godis lufe in to gostly songis or heuently sound^r behaldandly for to be takyn, ¶ And in [in]warldly rest, aȝ sturbelans put bak, swetely to byde, In so mykiȝ þat, whilst to godis mane no þinge is lefuȝ vtward^r to wyrk, swetnes of 28 endles lyfe, in likyng songe, in myrth vn-mesurd^r, *with-in* is takyn to sownd^r. ¶ No meruail þus slyke swetnes he saȝ haue in mynde als Aungellis has in heuyn, þof aȝ not so mikyȝ. ¶ On þis wyes sothely is mane made parfyt, & with fyer to be purgyd^r hym saȝ 32 not neyd aftyr þis lyfe / qwhome byrmandly in flesche beand^r fyre byrnys of þe holy goost. ¶ And ȝit þis parfyte lufe makis not a man ay not to syn, bot þat syn in hym not last^r, bot sone *with* fyer of lufe it be wastid. ¶ Slyke lufars truly of Ihesu crist, þare prayers 36 says not like odyr rightwysmen, for, sett^r in rightwis mynde &

Perfect life is the casting away of all worldly burdens, forsaking of father, mother, and all possessions for Christ's sake, and, after bitter sorrows and transient business of spiritual matters, to be carried up to see heaven's joy.

In his mind shall be such sweetness as belongs to the Angels. Perfect man does not need to be purged with fire after this life. Perfect love however does not make a man sinless, but that the sin does not last.

¹ MS. tristis

rauschid *with cristis lufe* abown hym-self, he is takyn in-to
 meruellus myrth, & sownd in to hym goodly scheed, als wer *with*
 notis his prayers he singis, Also fro his mouth *in melody offerand*
 4 fro mans feling hyd, to god, And him is fuH bryght. ¶ Strenght
 truly & gostely vertew in hym heuynes of þe flesch into so mykiH
 now has ouercum, þat he in criste ay may be glad, qwhos hart in-to
 fyer of lufe turnyd varely felis heuently heet, þat the gretnes of so
 8 byrnyng lufe vnneþ he may bere *with lyfe*; bot þe gudeness of
 god hym kepis to tyme ordand, þe whilk hym gaf þat he so mikiH
 miȝt lufe, & truly say 'for lufe I longe'; Als seraphym byrnyd he
 byrnys & lufis, he syngis & Ioy, he lufis & warmis; & þe more
 12 plesand he is, þe hattar in lufe þat he byrnis; ¶ not onely deed he
 dredis not, bot vnto dy he is gladd *with* þe apostiH: '*Mihi inquit*
cristus viuere vita est, & mori gaudium,' / þat is to say: 'Criste to
 me is lyff; & to dye, greet ioy,' &c.

Such a lover,
 carried above
 himself, is
 lifted up into
 wondrous
 joy.

Spiritual
 power has
 now so far
 overcome the
 burden of the
 flesh that he
 may ever
 rejoice in
 Christ.

Like the
 seraphim he
 sings, joys,
 and loves.

He fears not
 death, but is
 glad to die.
 Christ is my
 love, and
 great joy to
 die.

16 þat parfite lufe, *with* gode no þinge mengis, & qwy;
 & þat it is needful to lufe; and of þe blyndnes of
 fleschly lufe. [Cap. XXIV.]

If we parfitly forsake filthes of syns & vis of þis warld, noþing
 20 I bot god we lufe. In our neghbur, qwhat lufe we bot god,
 qwhen we not bot for god, and in god, hym wiH lufe. ¶ How suld
 god truly be aH in aH, in mane, if any þing wer besyde his lufe? no
 man truly has Ioy, bot of þe gude he lufis. / þe more þerfore þat
 24 man god lufis, þe more plentuously (no meruayH) in hym he sal Ioy:
 ¶ ffor þe more besily & feruently any þinge we desire, þe more
 hartly it gettyn we Ioy. þerfore truly has a man Ioy for he has
 gode, ¶ and god truly is þat Ioy; þe whilk forsothe none of þame
 28 has, þat any þinge besyd god, sekis. If I truly for my-self any
 þinge desyre, & my gode of þat desire I set nott end, sikyr it is of
 my-self I haue made a traytur, & of þe gilt hyd opynly I am
 scheuyd. God truly on þat wyes wiH be lufyd, þat no man *with*
 32 hym in his lufe be mengyd: ffor if pou þi hert deuidys & dredis
 not a nodyr þinge *with* hym to lufe, *with* oute dowe knawe weH of
 god þi luf forsakyn, þe whilk a part of lufe vochtis not safe forto
 behald; / AH hole truly or noght he takys, ffor hole he þe gayn
 36 boght. þi body forsoth & þi saule, in þe syn of þi Fadyr Adame was
 dampned: Qwharfor god into þe maydyns body is cume downe, &
 man be-cum, þe pris has gyfyn of þi delyuerans, þat not onely þi

[Fol. XXI. a.]

If we alto-
 gether for-
 sake the filth
 of sins and
 vice of this
 world, we
 love nothing
 but God.

A man has
 no joy except
 what arises
 from the
 good he loves,
 therefore the
 more he loves
 God the more
 shall he re-
 joice in Him.
 No man has
 this joy if he
 seek any-
 thing beside
 God.

God will be
 loved in such
 a way that
 no man shall
 have share
 in that love.

All or no-
 thing He
 takes, for He
 redeemed
 thee wholly,
 body and
 soul; in thee

was thy
father
Adam's sin
judged.
If thou wilt
enter into the
kingdom lost
and repur-
chased with
Christ's
blood, keep
God's com-
mandments,
and in this
life love with
whole and
perfect heart.

No reason-
able soul can
be without
love in this
life.

Nothing that
is loved may
be loved but
for the good-
ness it has or
seems to
have.

No man for-
gets his soul
more dam-
nably than he
that sets his
eye on woman
for lechery.

[Fol. XXI. b.]

He conceived
filth, there-
fore shall
wickedness
rightly be
brought
forth.

He who has
wilfully de-
spised God,
shall, after
this life, be
damned by
the judgment
of God.

sauht fro þe fendis power he suld delyuir, bot also þi body with þi
sauht, in þe ende of þe warld, he myght make blissyd. þe com-
amentis þerfore þou has of lyfe euerlastyng; if þou wilt entyr to
þe kyngdome lost & eft reparayld with cristis blode, þe behouys 4
godis comamentis to kepe; And truly als þou desyrs aftyr þi deek
to ascend into Ioyful & parfite, so þe behouys haue mynde in þis
lyfe with hole & parfyte hart good to lufe. Ellis als þou now art
not to godis lufe gifyn, so þen not parfyte Ioy, bot endeles tour- 8
ment þou saht hafe. Ifor truly qwhils þou with hole lufe & mynde
to þi makar takis not hede, some creature sothely of god more þen
is honest or leeful to lufe þou art preuyd. It may not be a saule
resonabyh with-outen lufe quyls it is in þis life: qwharfore þe lufe 12
þerof is þe fote of þe saule with whilk aftyr þis pilgrimage to good
or þe fende it is borne, þat to hyme it may be sogett to qwhos wilt
here it seruyd. No þinge truly may be lufyd, bot for gudeness þat
it has or ellis semys þat it has, þat is lufyd. Herefore truly it is þat 16
lufers of bodily beute or worldly riches als wer be wycheraft ar
begilyd; for in þam is not þe lust þe whilk we þink we feyh or see,
nor Ioy þat is fenyd, nor þe name þat we giff itt. No man þerfore
more dampnabyh his sauht forgettis, þen he þat is ee on woman settis 20
for lichery; qwhilst truly syght of ee þe sauht kyndils, of þinge seen
onone þoght entyrs, & in hart gendyrs desyre, & filys þe inward
beute. Qwharfor sodanly with byrnyng of a noyus fyre it is
vmbelappid & blyndyd, þat þe sentens of þe straytt Iuge it may 24
not se. And þus þe sauht takyn fro heuenly syght with ih lufe &
vnclene, tokyns of his errour vtward styntis not to schew, And bot
if he may brynge forth fylth þat is consauyd, of his prosperite he
mystristis. / Fylth forsoth he consauyd, þat is to say, wykkyd desire; 28
qwharfore worþely saht wickyndnes be forth broght, for þe sonar
scrithis þe sauht to slipyre luste, Als he takis no heed of þe greet
parreht in qwilk he errys. // þe domys of god also fro his face ar
with-drawn. Qwhils he truly in fleshly desirs begyns to lyke, in 32
to how greet a pytt of wrechidnes he cast hym self he seis not.
¶ Sothely þe dome of god is, þat qwho wilfully god despisyd in
dedely syn in casting down, vnwilfully after þis lyfe, god demand,
sal be dampnyd. ¶ He may not truly in tyme to cum fro paynes 36
of heht defend hym-self þat in þis lyfe sett dedely synnes, when he
myght, with his power wald not forsake and holly aht wykkidnes
hate.

Of þe stynk parreſt & towching of lichery, and of þe
cursednes of couetys & vngudely gladnes.

[Cap. XXV.]

- 4 **Q**whils a man for pure luf of god & vertew & chastitee weddis
not, bot in chastite & in aray of aſt vertew is besy to lyfe, to
hym-self^a doutles in heuyns gret name he gettis, for als he cesis not
here god to lufe, so in heuyn fro his praysynge he saſt neuer cese.
- 8 Wedlake sothely in þe self is gude, bot when men for fulfillynge þer
luste, þam self strenys vndyr þe band of Matrimony, gude forsoth in
to iſt þa turn; And qwherof þa weyn to profett^a þerof þa cese not to
be wars. ¶ Qwho so euer for þis entent^a lufys wedlake, for be it he
- 12 trowes be ryche, doutles þe bridyſt of wantones he besys to lowse;
with lust & ryches flowand, ful mikiſt he Ioys slyke medicyn fone to
his slypyr flesch. // fforsoth fraward^a men þer ar, þat þer wyffis for þer
- 16 þat þa to fulfiſt þer bodily lust^a ar lowsyſt. ¶ ffor þe more luste þai
haue, þe sonar þai fayſt; & qwhilst þa haue prosperite, þa parisſt;
and qwhils þa ar besy with lust to be fed, strenght of body &
mynde wrechidly þa loys. ¶ No þing^a sothely is more perlius,
- 20 fowler, more stynkand to man, þan to put hys mynde in womans
lufe & hir desyr als blistfuſt rest. After þe deed soyn no meruayſt
it waxis fouſt, þat before he desird^a so grete blys with mikiſt
angwys. ¶ Afurward^a truly he knawes þat cowardly in slike lust
- 24 he has gone wrange, qwhen he perseyuys so schort^a lust^a & longe
dises. It is schewd þat he was strongly bun with a fouſt bande of
febyl vanite. ¶ Bot for he to god^a with aſt his hart wald^a not turn,
his wrechidnes he knew not to tyme he felt it. ¶ & þerfore he felt
- 28 to þe pytt of bondage, for to þe seytt^a of ioy he beheld^a not. ¶ If o
droop truly of swetnes of endles lyfe he had felt^a, fleschly fayrnes
(þat is begiellyng^a & vayn grace) to hys mynde so sweet suld^a neuer
aperyſt. Bot alas, he takes no heed^a how stynkand & odius is his
- 32 wrechid^a lust^a in þe sight of god aſtmyghty, And in hys consciens he
seis not hym-self begilyſt. No man certan may be gifyn to vnclen-
nes of þe flesch, bot if he erre fro þe wayes of rightwysnes.
- Qwhiles þe fyr truly of erthly lufe, mans mynde cessis not to
- 36 esclawm, no meruayl in it aſt moysture of grace it wastis, And it
boti voyd & dry makand, al-way hys hett encreſſis, & of þe fire of
couetys fyr of lichery kyndyls; And so þe thraſt sauſt masyſt
meruelusly, no þing^a bot fleschly desires couetis, or Riches to encreſ;

He who from
pure love of
God, virtue
and chastity,
does not
marry, but
carefully lives
in all chastity,
gains a great
name in
heaven;
but he who
marries for
lust turns
good to ill.

There are,
forsooth,
froward men,
that love
their wives
unmanly
for their
beauty.

While they
are busy to
be fed with
lust, they
lose strength
of body and
mind.

If a man had
felt one drop
of the sweet-
ness of end-
less life,
fleschly fair-
ness would
never have
appeared so
sweet to his
mind.

[Fol. XXII.
a.]

The soul en-
slaved covets
nothing but
fleschly de-
sires, and
the increase
of riches.

He sees not
the pains he
is going to,
for he ob-
served not
God's com-
mandments.
When the
unhappy soul
shall pass
from the
body, it shall
know how
wretched it
was, though
when in the
flesh it
thought itself
guiltless and
happy.
In every-
thing, purity
of mind
rather than
of body is to
be observed.

True man,
joined to un-
true woman,
is near to
being turned
from the
truth.
Women loved
beyond mea-
sure, beguile
men's hearts.
Solomon
truly was
wise and
true to God
awhile, but
afterwards
from the
great love by
which he was
drawn to-
ward women,
he fell away
from God's
command-
ments.
Covetousness
is spiritual
fornication.

Let us there-
fore be heed-
ful to keep
our hearts
clean in the
sight of God
Almighty.

[Fol. XXII.
b.]

& in þam his end makand, alway laburs new þinge to gett: And þo
paynes þat he gos to he seis nott, for godis wordes & his comamentis
he chargyd not. And for he þis vtward Ioy onely desirs in in-wardly
& vnsene blyndyd Als wer sytheles to fyre gois. ¶ And truly when 4
þe vnhappy sauþ fro þe body sauþ pass', þarfityly it sauþ know in þe
schewyng how wrechið itt was, þe qwhilk trowed þe self qwhils
it was in flesch, not only giltles, bot also happy. ¶ In ilk þinge
þerfor, clenness of mynde more þen of body is to be chargyd; les 8
wyk certan it is, womans flesch with bare handes to touche, þen with
wikkyd lust mynde to be fyllyd. If we truly wymmen tochi, & in
hart þinkis nono yH, syn itt aw not to be cald, þof aH be itt tempt-
acion of þe flesch sum tyme Ris; for man fallis not to il whills his 12
mynde in god is stedfast. ¶ Qwhils þe hart of þe toucher in dyuers
desires is takyn, or in ih swetnes is bowyd, And sone for godis lufe
& stedfastnes of vertew is refrenyd, know dowlles þat þat man syn
of vnelennes in hym-self has, þof he be neuer so fare, not onely fro 16
wymmen bot also fro men. And forsoth if a trew man with an
vntrew woman be Iunyð, / ful nere itt is þat his mynde to
vntrewth be turnyd. Of wymmen truly þe maner is, þat qwhen þa
feil þame-self of men lufyd out of mesur, be chirissynge flatirry 20
mens hartis be-gilis, & to þo þingis þat þair wikkyd wyH stirryd þa
draw, þe qwhilk before be opyn speche þa assayd. ¶ Salamon
sothly was wys & trew to god a qwhil, / bot aftirward for to mykiH
lufe be qwhilk to wymmen he drew, fro stedfastnes & godis com- 24
amentis fowlyst he faillyd, more worþi greuusly to be smittyn þat
he, in grete wysdome sett, of a fond woman—hym self suffryd to be
ouercumne. No man hym-self þerfor flatyr, no man of hym self pre-
sume to say 'I am sikyr, I drede not, þe warld may not begyH me,' 28
qwhilst þou herys of þe wisyst man vnwittiest dede. ¶ Gostely
fornicacion also is Couetyse, for þe couetus hart, for lufe of penys,
to fendis strumpetry hys bosum opyns. Qwhen god, as verray
spouse, before þe lufe of mone was lufyd / & aftirward be vnelene 32
lufe he is forsakynn & wickyd woars resauyð, qwhat ellis bot forni-
cacion is doyne and ydolatry? ¶ Be we þerfore besy, our hartis in
þe sight off god aH-myghty to kepe clene, And venemus delectacions
to destroy; and if any þinge in hart be freelnes ha bene done, be-for 36
god now no þing bot þarfitynes now be schewd. ¶ Sum tyme truly
to sum men for mikiH myrth we ar hatyd, Sum tyme in wordys &
laghtyr we Ioy; And þof aH þis & slike mo befor god may be doyn
with clene saule, be-for men, neuer-þe-les, we know wele it is ih 40

takyn & expownd; & perfore maner is to be hade, & þat we wyesly
kepe vs qwher we trow we may oght doo þat is lyke yH. ¶ To
seruandis of crist, to god to be nere is guyd, for in desire of hym,
4 heet of þe fyre of þe holy goste þa take, & swetnes of lufe endles
with swettyst sounð of heuyn honily lyke þa synge. Qwharefore /
'*mellistui facti sunt celi*,' þat is to say : heuyns ar made sweett als
hony, þat is to mene, sayntis, þat so byrnandly criste has louyd,
8 knawand þat he for þame so mikil has suffryd. Qwhils þe mynde
truly of sayntis, to lufe endles, vnabyH to be lowsyd, is knyttyd,
and swetnes of heuenly lyfe, þof aH it wer als rauschyd, with
melody before felt as wer in þat is gladynd.

We must take
care to keep
ourselves
where we
think we can
do no ill.
It is good for
Christ's ser-
vants to be
near God.
Heavens are
made sweet
as honey,
whilst saints'
minds are
knitted firmly
to endless
love.

12 Of parfite lufe, & qwhat aw to be had to gostly Ioy,
& o lufe & correccion. [Cap. XXVI.]

Excellens of mede standis in gretnes of lufe, so þat a lufer byrne
with fyer euer byrnynge, & in þe self with heuenly swetnes
16 fulfillyd. ¶ He treuly þat most lufys, hyst in heuen sal be
set. ¶ þis lufe truly is in hart, & þe more it lufys god, þe more
ioy in it self it felys. ¶ þai err perfore, þat trowes he lufe als
mikyH, þat bot seldum & schortly has þe Ioy of lufe / als he þat aH
20 day as wer with swetnes of luf is fed. Sum truly with difficulte
lufis, & sum with ese; bot godis lufe þe blissyd ar [is] þat it be
lyght; þe lightar þe hartyar / þat qwhikkar þe swetter, þe swettar
þe more. ¶ More truly it is in restars þen laborars; perfore þa þat
24 continually rest & feruently lufys, ar hyar þen þa þat sum tyme to
rest, sum tyme to oper occupacion takes heed. ¶ No ping truly is
better þen lufe, no ping swetter þen holy charite. ¶ To be lufyd
truly, & to lufe, is a swete chawnge, þe likynge of aH mans life &
28 awngels & godis, And als þe mede of aH blistnes. ¶ If þou perfore
desires be lufyd, lufe, for lufe gayn-zeldis þe self. ¶ Of gude luf
no man has lost. He sothely can not be glad þat in lufe couth not
byrn. perfore neuer man is more blissyd þen he þat with-oute
32 hym-self be myght of lufe is borne, & be þe gretnes of godis lufe
with-in hym-self he takis a soundyng swetnes of praysinge euer-
lastynge. Bot to euery man þis happyns not onone, bot qwen a
man to god turned hym-self meruelusly vsis, & aH desyre of warldly
36 vanite has cast a-way, þen god scheddys in þat vnspokynn loueyng
to his lufars. ¶ Mynde truly to clemnes disposyd, of gude takes

He who loves
most shall be
set highest
in heaven.
The more the
heart's love
desires God,
the more joy
it feels in
itself.
They are
wrong who
say a man,
who seldom
has the joy
of love, loves
as much as
he who is fed
with love's
sweetness
all day.
They that
rest continu-
ally, and fer-
uently love,
are higher
than they
that only
sometimes
rest.
He can not
be glad that
could not
burn with
love.
Therefore no
man is more
blessed than
he who is
carried be-
yond himself
by the power
of love.

A mind disposed to purity thinks only of the good.

If a man would forsake the world altogether, so that he desire to die for heavenly joy, unless his mind be fully knit to Christ, thinking continually of nothing, desiring nothing but Christ's love; he shall not slug in spiritual song and praise.

[Fol. XXIII. a.]

He defies the law of man's fellowship who honours not the community in his neighbour. Many men wander from the love of God because they do not try to love their brother as they are bound.

I truly long for love, for with all my mind I desire Him, whom I love in His fairness. I beseech Him to give me joy.

poght' of lufe endles, poght' sothely elene in to gostely songis risis. Clerenes certan of hart, heuenly sound is worpi haue. And þat godis lovyng byde in gostely ioy, þe sawh *with* godis fyre is warmyd, & *with* fuh mervellus likyng gladynk. ¶ Bot and a 4 man þe world forsake parfityly, and to prayer, wakyng & fastinge bisily take hede, & þat he haue clenness of conscience, so þat he desire to dy for heuenly ioy, to be dissoluyd & be *with* criste; o les þen his mynde to criste fully be knytt, & þat he last in certayn 8 desyres & lufly, þe qwhylyk he menys in entent *with-oute* end, þe qwhilk' poghtis qwher-euer he be sitting' or goyng, *with-owt* cessyng in hym-self he pinkis, no þinge desireand bot cristis lufe, ellys sothely heuenly sounde he takis nott, nor in gostely songe 12 Ihesu, nor his praysyng he sah not syng in mynde or mouth. ¶ Pryde for sothe many distroys, qwhen þai trow þai haue oght done þat odyr ha not, onone þame-self beris before odyr, & þai þat ar þam-self bettyr þai put behynd. ¶ Bot know it wele, he can not 16 lufe hym-self, þat comon kynde in his broþer presumys to despis, ffor he to his awn condicioñ dos wrong, þat his right in a nodyr knowys nott; þe lawe of mans felischyp he flys þat comoute of kynde in his neghbur wyrshipis not. In þis many men err fro 20 godis lufe nor to his lufe þai can not cume, ffor þer brodyr as þai ar bun þa study not to lufe. ¶ And sothely þe synar awdyr þa leef incorrect, or if correc or snyb þe synnar, *with* so grete scharpnys & ferisnes þai speke þat oft be þer wordes þai ar made wars þen þai ar 24 þat þai snyb. ¶ þa suld truly *with* meyknes spek, þat be swete wordys þai myzt wynn / þat scharp correcyng wald make wars.

Of syghyngis, desyre & mekenes of a parfite lufar; & of þe differens of wardly lufe & godly; & als of 28 meditacioñ. [Cap. XXVII.]

¹ Uoys of a longyng sawle *with* lufe endles beris lyknes of þe sekar of hys makar sayand: '*Osculetur me osculo oris sui,*' þat is to say: 'þe godhede myght glad me *with* knittyng me to his 32 sone.' þer-for truly for luf I longe; for qwom I lufe in hys fayrnes, to se *with* aH mynde I desyre. Emonge truly in labore and stryff of my pilgremage, *with* swetnes of his lufe I beseke he me make glad; And vnto tyme my lemman clerely I may se, hys fuH swete 36

¹ Vox languentis anime amore eterno ac speciem querentis sui conditoris personat Osculetur.

- name in my mynde withhaldyn Ioyand I saff pinke. ¶ And no meruayß þerof he in þis lyfe be gladd þat euer has lust desyrs of his makar to fulfyll. / No þinge is meriar þen Ihesu to synge, No þinge
 4 more lykand þen Ihesu to here. ¶ Herynge truly þe mynde myrthis, & songe itt vp listis. ¶ And truly qwhilst þis I want, als wer with hongyr or thyrst syghing & heuy, my-self me þingk forsakyn. ¶ fforsoth, when I, halsyng of my lufe & kyssyng feyß,
 8 Als wer with likyng vntok I flow, qwhome trw lufars only, [for] lufe of his vnmessur gudenes, aß þing settis before. ¶ Cumand þerfore in to me, cum parfite lufe in schedand; My hart also he refresch gifand continuance; warme he me, also makand fatt, aß
 12 letingis of lufe a-way puttand. ¶ Qwo þen saß say þat he suld fast to stynkand vnclennes of flesh qwhome criste has vochyd saff to fulfyll with swetnes of heuenly behaldyng? þerfore now forward it is songne: '*Letabimur in te memores vberum tuorum super*
 16 *vinum.*' Als qwo say: to þe worship & Ioy we desire, In þi gladnes we ar mery, lust and riches of worldly vanite forsakyn, þe qwhilk þer lufers so begiles, þat þe noy þa suffyr þa know itt not. ¶ And þof aß we may not 3it se þi fas, neuer-be-les so hoott we desire
 20 þat [if] we suld euer lyfe, odyr lufe þerof we seek none. ¶ ffor þe lenger we lyfe þe hettar we þe desyre, / And more Ioy in þi lufe we feyß & paynfully to þe we hy / for to þi lufars noyus þing pass & myrth in gostlynes fylus. / þat sawl truly, gude Ihesu, þe lufys þat
 24 rather wald cheis horribill deed to suffyr þen to any syn consent. ¶ Nor he sothely parfite criste lufys not þat any bot criste dredis, qwils to godis lufers aß þinge turnys to gnde. Parfite lufe ouercomys payn & also thretis, for it felis no dreyd of creature; AH
 28 pryde itt puttis a-way & meykly to ilk þinge itt gyfis stede—qwharof itt is sayd: '*Recti diligunt te,*' þat is: Rightwis men lufe þe. ¶ Rightwes ar meyk, truly lufand, no þinge forgettand; ¶ And þof þai stand in he perfeccion, meyklyest þa behaue þame in mynde
 32 & deyð. And so ilk trw lufar in hym-selff may say: "Ilk man me passis in warldis despisyng & hate of synne, in desyre of þe heuenly kyngdom, in swetnes & heet of cristis lufe, & brodirly charite; sum florysch in vertu, sum schynes in mirakils, sum ar
 36 rasyd with gift of heuenly behaldyng, and sum sekis preuetys of scripture. þe worthy lyfe of so many qwhen I behald, als right no3t me pink, I am emange aß oper lawest." ¶ Rightwes þerfore fleys full fast aß erthly cumberans, onely drawand to euerlastyng
 40 Ioy, gretely þa fayß in desire of aß temporaß þingis and in godis

Nothing is merrier than to sing to Jesus; nothing more pleasing than to hear Jesus.

Forsooth, when I feel the importunity of my love, I overflow with an inexplicable longing. May He refresh my heart, may He warm me, putting aside all obstacles to love.

We desire to worship Thee; we are happy in Thy gladness. Though we may not yet see Thy face, nevertheless so hotly do we desire, that, if we should live for ever, we should seek no other love.

[Fol. XXIII. b.]

He loves not Christ perfectly who dreads any but Christ.

Righteous men are meek, truly loving, forgetting nothing, think all surpass them in hating the world,

and in spiritual greatness. The righteous flee all earthly encumbrance, only drawing towards everlasting joys,

and seek but
Christ.
But for the
opposite class

their eyes are
dim, and they
heed not
things ever-
lasting.

Dreadful is it
to go to the
fire of hell,
but sinful
hate and lust
are worse, as
Christ may
be lost for
ever through
them.

A soul parted
from the
earthly-wise
enjoys won-
drous happi-
ness, crying,
all things
earthly are
burdensome,
Dear Love.

Love makes
me bold to
call on Him I
love best.

I beseech
Him to kiss
me.

[Fol. XXIV.
a.]

As children
are fed with
milk, so
chosen souls
burning
with heav-
enly love are
fed, and shall
be brought
to sight of
everlasting
brightness.

Great as is
the difference
between
superfluity
and dire need
of earthly
things,
even greater

lufe with a hy list þai ryse. And worthily it is sayd þa lufe god,
for in right way & playn in schynunge charite goand, no þingis
bot criste þa sauyr or seke. ¶ To qwhos contraris it is sayd be þe
salm : ‘*Obscurentur oculi eorum ne videant, & dorsum eorum semper*
in curua,’ þat is to say : þer eyn be dyme þat þai se not, & þer bak
alway þou bow, so þat to erthly onely þai take hede, euerlastand
putand be-hynde. ¶ & þerfor godis wreth on þame is sched, &
rightwys venieans, with grete ferisnes of *turmetis* vmbelappyng. 4
¶ Rightwes forsoyth with-oute cessyng to Ioy of godis sight, aH
fenydnes put bak, with hart, mouth & deed þai tent, & not to lufe
voyde vanite þai bow, þat þai fro þe payth of rightwysnes in þer
pilgrimage be sturbyld. ¶ þerfore he þat criste desirs to plesse, for 12
guyd no yH agayne cristis with no þinge with do. ¶ fful horribiH it
is þe fyer of heH to go into ; More is to hate in synn to wil haue
lust, for qwhilk he may criste loys for euer-more. ¶ A sawl
forsoth partyd fro warldly wys & fro venumus swetnes of þe flesch 16
sondynk, gyfyn to heuenly desyrs, als wer ranischyd a meruelus
myrth vsys, for now gladnes of þe lemmans lufe it felys, þat clerly
ar it may behald & more lykandly desyr : ¶ Also in þis tyme þe
mouth of þe spows & his swettyst kysyng it askis, with uoys 20
sayand : ¶ “AH erthly to me ar yrksome, my lemman lufe I feyH,
moystur I taste of meruelus comforth, & þat swetnes besily I
zerne ; lufe makes me hardy hym to caH þat I best lufe, / þat I fro
hym put far be temptacioH fayH not, he me comforthand & filland 24
myzt kys me with kyssyng of hys mouth. ¶ þe more truly fro
erthly þoghtis I am lyft, þe more I feyH swetnes desyrd ; þe more
fleschly desyrs ar slokynde, þe truliar euerlastyng ar kyndyld. I
beseke he kys me with swetnes of his lufe refreschyng, with 28
kysyng of his mouth me straytly halsyng, þat I fayl not, & gras
in puttyng þat I may besily in lufe grow. Als chilydr with mylk
of pappis ar norischyd, so chosyn sawlis byrnnand in luffe with
heuenly likyng is feed, be thee qwhilk to þe syght of clerenes 32
euerlastyng þai saH be broght. þe likyngis truly of cristis lufe ar
swettar þen aH þe likyngis of þis warld & fleschly sauour. ¶ ffor-
soth aH ymaginacioH of fleschly lustis, / al plente of warldly ryches
in comparison of þe lest swetnes þat of god into a chosyn saH is 36
sched, is bot wrechidnes and abhominacioH. ¶ Als greet differens
as is be-twix hiest plente of warldly riches and grettest nede of
warldly pouerte, more differens with-owtin end is be-twix swetnes
of þi lufe, my god, & lust of warldly Ioy þat fleschly men desyre & 40

go aboute & in þe whilk þai only Ioy. ffor noght of þi Ioy þai
 feyH, In whom allone þai suld be glad. Gostly gyftis truly a
 deuoute sawle dressis byrmandly to lufe, swetely to þink, hely
 4 behald, deuoutly pray, worthely prais, Ihesu onely desyre, / þe
 mynde fro filth of syns to wayche, fleschly desyrs to slokyn,
 woundys & cristis cros in mynde to paynte, And with an vnwery
 desyre vnto þe sight of þe most glorius clerenes dissyngly syght.
 8 ¶ Slyke ar þe vntementis precius with qwhyk a halowd sawle with
 godis lufe is best A-noynt & made fayre.

is the difference between Thy love, my God, and the lust of worldly joy.

Of trew mekenes & aduersite, ensaumpyH of sayntis;
 & of þe maner of gostely profetynge, & of criste
 12 passyone pinkynge. [Cap. XXVIII.]

Verray meyk, not oper mens synne, bot per awen þai behald, &
 not þair guyde dedis bot oper mens þai prays. ¶ Repreuyd
 truly doys þe reuers, ffor rather oper mens syns þen per awen þai se,
 16 & in comparison per awen þai count for litiH syns or none, per
 guyd dedis, if any happyn, before aH oper þai prays, qwas gudeness
 to lestyn þai desyre, if þat þai may not fully destroy. ¶ Two
 þingis to here I haue bene heuy: On was qwhen me wrech, þat I
 20 onely despisyd, I knew be praysyd: ¶ A-noþer, when my neghur
 þe qwhilk in god & for god I lufyd, I saw repreuyd or with
 selaunder bakbittyn. ¶ Neuer-þe-les þou þat þe warld forsakis &
 in pouerte art besy criste to folow, be besy þi-self to know, for
 24 truly, if þou forsake dedis and desire of þe warld, þi self þu byndis
 for criste gladly to suffyr worldly disese, & truly welth strongly to
 fle; þis if þou forgettand take no hede to, fro cristis lufe þou goys
 begilyd. // ¶ Meruayl not þerfore, þose þou with dyuers & many
 28 temptacions be noyd; ffor if þou stedfastly with-stand, swettar þou
 saH be & derrar befor god. / Haue in mynde þat god his preuys als
 gold is preuyd be fyre. ¶ þai truly þat swetnes of cristis lufe þat
 in-ward felys, gladly halsand tribulacion, wardly solas vtward þai
 32 seyke nott. ¶ þe swetnes truly in mynde truly crist lufand, is so
 mykyH þat, if the warldis Ioy wer gedyrd to-gidyr in o place, /
 leuer itt wer to ryn to wildyrnes þen loke þeron ons with ee. ¶ And
 no meruayl certayn, ffor aH wardly chere to it semys rather heuyne
 36 þen comforth. þe sawl sothely may not be fed with vayn Ioy þat
 is wonte with Ioy of cristis lufe to be visityd; qwhos hart fro hys
 lemman partis not, for soner he wald cheis to dy þen his maker

Meek men behold their own, not others' sins; praise others' good deeds, not their own.

I have grieved to hear two things, one, when wretched I, despised by myself, was praised; another, when I heard my neighbour reproved or slandered.

Marvel not though thou be harassed with many and divers temptations. They that feel the sweetness of Christ's love embrace tribulation. The sweetness in a mind that truly loves Christ is so great, that it would not wish to gaze on the world's joys.

[Fol. XXIV. b.]

That thou
mayest have
grace, follow
salutis' lives,
that thou,
turned to
God's service,
mayest hope
to rise to
heaven.

They are
called lovers
of Christ that
accept the
adversity of
the world
and despise
prosperity,
and, dying,
these are
taken to
heaven.
I fled to the
wilderness,
not agreeing
with men, as
they hindered
me from joy.
I have found
sorrow, but
have ever
worshipped
our Lord's
name.
Let us keep
in mind the
crown of
endless joy.
He who for-
sakes all for
love of Jesus,
joyfully cries,
"I have
found what
my soul
loves."

If thy heart's
eye is over-
joyed in
prayer to see
heavenly
things, then
thy soul is
nearly per-
fected in
Christ's love.

offend. ¶ And þat þou þis grace may haue, ensaumpyH of for-
pinkand, þer synnes keyp in þi mynde, / & sayntis lyvis be besy to
felow, þat þou a synner, zit to godis seruic turnykt, be synners
raisyd to heuyn may ryse to hoipe, & be ransakyng of rightwys 4
mens lyfis fro aH pryde þi self refreyn. ¶ Be mynde truly of a
holyar þing þe holy mans mynde [is] mekyd. ffor qwhos lyfe euer
þou fyndis writyn or heris toldt, alway þou trist it *with-out* com-
parison bettyr þen þin. Slike truly ar cakt cristis lufars þat for his 8
name scharp aduersyte of þe warlde takis, prosperite & vaynglory
despisyng, with despisyngis, repreuys & sclaunderys þai ar fulillykt, &
in þer praisynge þai ar ponyschyd; þe qwhilk for gude solitary
lyfis in þis warlde, dyand to cumpny of aungellis ar takyn in 12
heuyn. ¶ Truly I fled in to wildyrnes, for *with* men I myght not
accorde, for sikirly fro Ioy þai lett me oft, & because I dyd not as
þai dyd, errour & indignacion þai put to me, & þerfor tribulacion &
sorrow I haue fun, bot our lordys name I ay ha worschippykt. þat 16
we þerfore in temptacion fayl not, stody we for aH erthly couetys
to be wery, þe croune of endles Ioy bisily in mynde to keyp, þat we
fun wakand þe blys behestyd may resayue. ¶ Emonge also vse we
slike rewle þat fleshly desire groundly ma be restrenyd, warldly 20
couetis þe hartt wisly forsake, so þat þe body in godis seruic stabiH
& stronge alway mow standt. ¶ He truly þat for Ihesu lufe aH
þinge forsakis, & wiH of hauyng leuys, & stedfast abydes & pro-
fetanct *with* Ioy says: "I haue fun þat my sawle lufys." ¶ Criste 24
truly in hartt is fun qwhen heet of endles lufe in itt is felt, þe
qwhilk couetis to be soght *with-outen* fenyng. ¶ Criste certan
lightis in a sawle in honily swetnes & gostly songe, so þat he þis
ioy þat has baldlye may say "my lufe I ha fun." Qwho so euer 28
truly, qwhils he prays, his mynde seys hy raisyd, 3a abown þis
bodily heuyn lyftt, if he fayH not, bot more alway & more desires
euerlastyng þingis to sauour. Mirily þerfore itt may abyde cristis
meyknes, for *with-in* few 3eris to behaldt gloriou þingis it self it saH 32
feyHt rauyschyd. ¶ Qwharfore *with* meyk hartt profetanct in profett
to tyme it cum to felischyp of euerlastyng rest it sal not cese.
¶ If þe ee of þi hartt in prayer heuenly þingis to behaldt be
rauischyd, þen is full nere þat þi saule, erthly þingis passand, in 36
cristis lufe be made parfyte. ¶ He sothely þat praying heuenly to
be-haldt zit is not raisyd, to pray discretly & wake, cese not to
tyme he perseyfe hyar Ioy, so þat he in þe erth lygand *with* greuys
& dises be despisyd. ¶ 'Egredimini filie syon & videte regem 40

salomonem in diademate // þat is to say: "go forth 3e sawlys
renwd, & vnderstand criste truly putt to deed for 3our heeh; [Fol. XXV.

- behalð in hym & 3e saH see his godly hede *with* þornes crownyd, Look upon Him, ye shall see His Godly hedd crowned with thorns, and Him suffering greatly, as it is written, "from the sole of His feet to the crown of His head is no health in Him."
 4 his face be-spittyð, hys fuH fayr eyn be payns wan, hys bak scourgyð, his breste hurtt, hys worþi handis þirlyð, hys swetyst syde *with* a spere woundyð, hys feytt þorow naylyd, & woundis sett þorow al hys soft flesch, Als it is writtyn: fro þe sool of þe
 8 foyt to þe croune of þe heed in hym is no hele. ¶ Go forth þefore fro 3our vnleful desyrs & see what crist for 3ow has suffyrd, þat syns playnly be outcast And to byrnyng of lufe 3our hartis be taght."

- 12 þat a trew lufar warldly þingis despisys & heuenly desyrs; and of pride to be hatyd, & meknes to be halsed. [Cap. XXIX.]

- B**ehald, þou wrechyd lityH man, how in lykyng off fleschly
 16 lust of endles dampnacion cruelte slepis. To þaim þefore þe aw to gaynstand, þat þo þingis þat criste desyres ar besy to distroy, þat is to say vertew. ¶ þi hart truly desyr of alkyns passyng
 20 mynde *with* cristis spirytt byrnanð onely *with* lufe off endles þingis is feed & in a IoyfuH songe is gladdynd. ¶ If þe swetnes truly of endles lufe in þi saule now be bidyng, *with*-owtin doute aH wantonð of fleschly wykydues it destroys, & þe in criste delitanð no
 24 þinge bot¹ criste it suffyrs feyH, for nowdyr þou fro hyme fallis nor no þinge sweyt þou felys bot hym. / Parfytte forsoth when þai dy, before god onone þai ar broght & sett in setys of blistfuH rest, for þai see þat criste is god. ¶ þai truly þat crist begyn to lufe, after
 28 ward in grete Ioy of lufe & honily brynyngis, fuH lufely songis to Thesu crist to synge þai saH nott cese. Hym truly none erthly þinge likys þat truly lufys criste, for be gretnes of lufe aH passanð semys fowle, *with* fleschly eyn bodily þingis ar seyn, bot *with* clene hert
 32 & meyk heuenly þingis rightwes behald. þe qwhilk lyghtynd *with* flawme of heuenly sight, fro þe byrdyn of syn þame-self felys lowsyð & in wyH eft to syn þai cese. ¶ Qwhos hart turnyd in fyre none erthly halsis in desyr, / bot alway is bisy hy þingis to
 36 þirH. ¶ þai sikirly þat to holynes ar ordand, in begynnyng of þer turnyng be goddis drede, synnes & wardly vanites forsakis, and þen

Thy heart shall drive out the desire of all kinds of passing vanity, before it may burn with love of Christ.

They that begin to love Christ truly, afterwards burning with love's sweet joy, shall not cease to sing to Jesus. Bodily things are seen with fleshly eyes, but the righteous behold heavenly things with clean heart and meek.

beginning to
fear God, for-
sake sin, then
bring the
flesh under
penance, then
put love of
Christ before
all other
things.

[Fol. XXV.
b]

A true soul
longs for love,
and sets all
earthly things
at nought.

When the
mind is
kindled with
fire of the
Holy Ghost,
it is made
sweet with
the spring of
God's liking.
Pride and
heart-swel-
lings must be
eschewed.

It is great
abomination
that man
thinks to
make himself
great,
although
the highest
king has so
humbled
himself.

per flesch þai sett vndir strait penance, / afterward cristis lufe before
aH odyr sett, a likynge of heuenly swetnes felanþ, in deuocion of
mynde mykil þai profet: And so fro gre to gre þai pass & florisch
with gostely vertews, & so with grace made fayre at þe last þai cum 4
to parfytnes þat standys in hart, in worde, & deyd. Hym certayn
þat cristis lufe has swaloyd, it makys þame dede als wer to take þis
vtwarþ þingis; it sauys þat vpward is, þat is aboun it sekis, &
noght þat is on erth. ¶ Mynde no meruayH syghand in desyre of 8
þe heuenly kyngdome, in lufe of þe spows grows, & of insched
gladnes Ioyand fro desyre of erthlye þinges þe self baris, and with
longyng of trew lufe fulfilyd, god to se in his fayrnes tentis with
aH his mynde. Qwharfore with flawme of his lufe lightynd, onely 12
in his desyre itt is bisy & no þinge bot hym it sekis. Qwhils a
trew sawH certan only presens of þe spouse byrnyngly desyrs, fro
aH wantones of vaynglory parfytely is kelyd. ¶ ffor lufe þerfore it
longis, for aH erthly þingis itt settis at noght, qwhils it so hyes to 16
endles Ioyes. ¶ He þat in cristis lufe hym-self delitis, & his com-
forth continually desyres to haue, Mans solas onely couetis nott, bot
also with grete desire he fleis it als it wer reykt, þat hurtis his eyne.
¶ Als þe ayr of þe son-beme strikyn, & with schynnyng of his lyght, 20
aH to-gidyr is bot schynnyng, so a deuoutt mynde with fyer en-
flawmyd of cristis lufe, & with desyrs of heuenly Ioyes fulfild, / aH
semys bot lufe, for aH-to-gydir to a nodyr lyknes is turnyd, þe
substans abydeynge þof aH it be wondyrly myrthyd. ¶ ffor qwhen 24
þe mynde with fyer of þe holy gost is kyndlyd, fro aH ydilnes &
vnclennes it is baryd, & with þe sprynge of godis likeyng it is made
swete, alway behaldand, neuer fayland, erthly þingis not seand or
itt with syght of þe luser be glorified: ¶ AH pride truly vs behoues 28
eschewe & bolnyng of hert, for þis is þat sad men has castin to
grete wrechednes. ¶ Qwhat is more schameful, qwhat more worthy
to be ponyschyd? it is truly grete scorne & playn abhominacion þat
þe fowlest worme, þe warst synner, þe lawest of men, is about hym- 32
self on herth to make grete, for qwhome þe hiest kynge & lorde of
lordys has likyd so mikyH to meyk hym-self. ¶ If þou wiH criste
meyknes clerely behald, of qwhat degre so euer þai bee, how mykeH
ryches or vertew so euer þow haue, in þe no mater of pride þou saH 36
fynde, bot þi-self despisyng & cause of meyknes. ¶ þou þat
synnars þerfor despisyng, þi-self behald, for þi self wers þe odyr þou
makis, for truly god more displeis a ryghtwys prowde þen a synnar
meyk. ¶ Qwhen in þi mynde tru meknes is sett, qwhat so euyr 40

- pou weyl dos to pi makar louynge it^t is done, so þat vertu despisand^t his worschip pou seyke, þat pou to vanite gifyn loys not pi meyd euerlastynge. ¶ Thynk, on Ihesu, with hartis desire pi prayer to
 4 hym pas, be not very hym euer to seyke, no þing^t pou charg^t bot^t hym allone. ¶ Happy is þe ryche þat^t has slike possessyon; & þis to haue þe warldis vanyte pou forsake: & he pi enmy sal ouercome & þe to his kyngdom brynge. ¶ þe feynd saH be ouercomen þat
 8 þe noys, þe flesh made sogett^t þat þe greuys, þe warld^t sal be despisyd þat þe assays for to begieH if pi her^t ces not cristelufe to seyke. ¶ Man truly syt^tis not ydil þe whilk^t in mynde to crist cryes þof aH þe tonge be stiH, for þe body [in] fleshly rest^t neuer
 12 restis qwhils þe mynde heuenly þingis stint^tis not to desyre, nor he is not ydyH þat eyr is gredy euerlastynge þingis to couett. Thoghtis truly of crist^tis lufars in goynge vp ar swyft^t & in cours acordynge, ¶ with þingis passynge þa wil not be bowde nor with
 16 fleshly fylthis tyde, bot to ascend^t þa cese not to þa to heuyns come. ¶ Qwhils þe body truly in crist^tis seruys is wery, of-tymes þe spirit^t vp lyftand^t to heuenly refreschyng^t & god^tis contemplacione is takyn. He truly deuoutly þat prays, has not^t his hart
 20 wauyrand in erthlye þingis, bot rayse^t to god in heuyns. He þat desires to haue þat he prays, bisily¹ tak^tis heed qwhat he prays, & þat he lufe hym þat he prayes, so þat wreche askand^t rewarde of his lyfe be begilyd. ¶ Saynt^tis forsoth has so grett meyknes þat
 24 þaime þink^t þa can noght^t, & þame þink^t als qwho say þa doo nozt, þame self þai caH lawest of aH & vnworpiest^t, 3a and wer þen þame þat þai with repreuyng^t chastis; þis after god^tis commament^t rest in þe lawest place; qwhos lawe sitting no repreeff a-nens god tak^tis
 28 bot worschip, / not vnthank, nor lofe of meyd, bot of worpi & grete worschyp to þe qwhik^t meyknes best disposys. ¶ þis meyknes truly to cristelufe gifs louynge, to þe feynde noy, Ioy to god^tis pepuH, Crist^tis seruand^t it mak^tis to lufe more byrnyngly, to sarif more
 32 deuoutly, to prays more worthely, & mak^tis fuller of charite. ¶ þe more þat a man mek^tis hym-self, þe more god^tis worschyp he raises on heght. He truly þat in god^tis lufe & his neghbur lastis, & 3it þink^tis hym-self vnworthiar & lawar þen odyr, be meyknes & knowleg^t
 36 of hym self, // enmys of þe he Iuge he ouercums, lufe he conqwers, & in endles Ioy he sal be resavyd^t qwhen he fro þis light passys.

Think on
Jesus.
Never weary
of seeking
Him.

The fiend
that harasses
thee shall be
overcome.

The man,
who in mind
cries out to
Christ, is not
idle.

[Fol. XXVI.
a.]

While the
body in
Christ's ser-
vice is weary,
often the
spirit and
mind are
raised to
heaven's
refreshing
and thoughts
of God.

Saints are so
meek that
they seem to
themselves
powerless,
and call
themselves
lowest and
most un-
worthy.

The meeker a
man is the
more he
raises God's
worship.

¹ MS. bisily bisily

Techyng of boystus & vntaght desireynge to lufe, and
of wymmen to be eschwyd. [Cap. XXX.]

A true soul,
the spouse of
Jesus, casts
out pride.

A trew sawle, spows of Ihesu criste, pride kestis owt, for deply
it lufys meyknes; vaynglory it vggis, for myrth euer-lasting^r 4
onely desyrand, criste it felowes; fleschly lykyng^r & softnes it hates,
for be-foyr swetnes feland^r of euer lastynge hony, lufe of þe lufelyest^r
alway desyrs to feyH. ¶ EuyH wreth it has nott, for aH pinge to
suffyr for cristis lufe it is redy. ¶ To odyr it can nott haue enuy 8
for schynynge with tru lufe with ilk mans profett & heyH it Ioy.

No man is
truly envious,
except he be
little in truth,
and think
himself great.
If any other
be called
greater than
he, he be-
comes sad
and touched
with the
venom of
envy.
Where any
are that truly
love God,
they desire
good for their
fellows as for
themselves.

No man truly es enuius bot if he be lityH in treuth & wenys he be
mikil, qwharfor agayns odyr, þat þai to hym be not lyke, sclaudyrs
it rayses, Or if any odyr gretter, fayrar or strengar be cald in þe 12
pepyH, onon he is heuy touchyd with venum of envy. Bot þat
vaynglory of slippand praysynge þe sawle may not seyk, þe whilk^r
is bot a litiH kyndylk with heuynly behaldynge. Qwharby playnly
is schenyd þat men þerfor has enuy, for þai of godis lufe þat 16
is in ilk chosyn sawel þai ha not. Qwher any truly ar þat lufys
god, to þer felawes truly as to þaime self profett þai desyre. / In godis
lufe þerfore if þou wiH pass, al erthly praysynge þou hate. ¶ Mens
despisyng[is] & þer scornys for criste þou hals, & endles Ioy to gett 20
þi mynde þou strongely sprede. ¶ Rather cheis with repreuyd to feyl

[Fol. XXVI.
b.]

in payne turment of fyre þen with þame comon in synne. He certain
þat lufys crist byrnyngly, & in Ioy of his lufe lustely syngand, lifys
sikyr, to hym more likand is to fast in fyre euer-lasting^r þen ons 24
dedely synne. / Forsoth slik sayntis þer ar, for in clenness þai lyff,
A H erthly þai despys, of heet and gostly gladnes Ioyand þa synge
þat before þai sayde, ¶ In cristis lufe þa byrn, to heuenly sightis þa
study, in gude werkis þai ar euer als mikyl as in þam is, with likynge 28
of euerlastynge lyfe þa felow, & zit to þame-self þa seme foulest, and
emange odyr þame-self þai þink þe last & lawest. Be þou besy þer-
fore þat art boystus & vntaght, agayne þi gostly eumys strongly to
stand, & in þi hart none iH þoght þou suffyr rest, and agayns þe 32
fendis waytinge sett þi wisdom. ¶ Qwen an vneleyn ymaginacion
or þoht contrary to þe purpos of þi mynde withstandis þe, fayl þou
not, bot manly feght. ¶ Cry to criste with-outyn cessynge, to þou
be cled with godis armour. ¶ And if þou desyr þis warldis despisars 36
to folowe, pinke not what þou forsakis, bot qwhat þou despisis,
with qwhat desyr þi wiH to god þou offyrs, with how grete desyre
of lufe þi prayers þou presentis, with howe greet heyt of godis seinge

Be thou heed-
ful to with-
stand thy
ghostly
eneiny.

When
unclean
thoughts
assail thee
fight man-
fully, cry to
Christ that
thou be clad
in God's
armour.

- pou longis to hym be ioynyd. If pou aH synne parfityly hate, / if pou desire no pingē pat passis, if pi sawH lese to be cheryd *with* erthly solas, If pou sauyr heuynly to behald, & moste godis sune
- 4 pou desire, if pou manerly speke & wyesly, for he spekis not bot if he be made, qwhos spirit *with* hony of godis lufe & swetnes of Ihesu soynge is multyn. ¶ In pis, behald, & slike odyr vsyd sumtyme pou sal cum to perfeccion. ¶ Slike a despyar of þe world no
- 8 meruayl gode appeuys. / þe saule truly pat boyth is sweyt be schynynge of consciens, & fayr be charite of endles lufe, cristis gardyn may be cald, for it clensyd fro syns florischys *with* vertew & *with* swetnes of he songe als wer *with* songis of byrdis it Ioys.
- 12 ¶ þerfore aH our mynde set we god to plesē & obey, hym to saryf & lufe, & in ilk gude deyð we do, to cum to god be we besy. ¶ Qwhat valew is it erthly to couet, or fleschly lufe to desire, & þer-of no pingē we maye haue bot þe Iugys wreth, pat is to say euer-lastynge
- 16 payne? ¶ fleschly lufe sothely stirs temptacion, & þe sawl blyndis, pat parfyte clennes it maye not haue, done synnes it hidys, & vnwyesly it kestis downe to new wykkednes, to aH curst lustis it enflawmys, aH rest of sawl it sturbyls, pat cristē byrnyngly be not lufyd it letis, And aH vertew before gettyn it wastis. þerfore he frely pat couetis cristē to lufe, ee of his mynde to womans lufe lat it not loyke. ¶ Wymmen, if þai lufe men, þai ar fonde, for mesure þai can not kepe in lufynge, And truly qwhen þai ar lufyd þai prikt
- 24 ful bittirly. ¶ On ee þai haue of waytynge, A-nodyr of trw sorow. qwhos lufe distractis þe wytt, peruertis & ouerturnes resone, wysdome of mynd to foly it channys, þe hart fro god it withdrawes, and to fendys þe sawl makis bonde. And forsoth he pat *with* fleschly lufe, þof aH it be not *with* þe lust to fulfyH, a woman behaldis, & fro vnlesuH meuyngis nor vnclene þoghtis kepis not hym-self vnfylid, bot oft-tymes hym-self in fylthis filyd & stynkand perauenture for to do wars hym-self he felis lykand. ¶ þe bewte
- 28 of wymmen truly many men begily, be desire qwhar-of þe hartis also of ryghtwys sum tyme ar ouyr turned, so pat þa pat in spyrte began, in þe flesch þai ende. ¶ Be-war þerfore, in begynynge of pi gude conuersacion, *with* womans fayrnes kepe pou no speche, so
- 36 pat þer of takyn þe venemus seyknys of lust þe fowlness of mynde to profyr & fulfyH þou knawingly desauyd and cowardly of þin enmys scomfett be drawen. ¶ fle wyesly wymmen, & pi þoghtis alway fro þaim kepe far; for þof a woman be gude, zitt þe feynde prikand
- 40 & meuand, þe bewte also chirissand, for freilnes of flesch pi wil in

The soul that is sweet by the brightness of conscience, and fair by the charity of endless love, may be called Christ's garden.

What virtue is it to covet things earthly, and desire fleschly love, from which we get nothing but the Judge's wrath and everlasting punishment? Fleschly love blinds the soul, hides committed sins,

[Fol. XXVII. a.]

nota so that it hinders the burning love for Christ.

The beauty of women beguiles many,

and sometimes too the righteous are turned aside by it, beginning in spirit, ending in flesh.

If thou
wouldst ever
hold Christ's
love in thy
sight,
thou must
never be be-
gulled by
false cherish-
ing of a
woman.

A soul that
truly forsakes
the folly of
ill love enters
the way of
straight life.

If a young
man begin to
do well, let
him not cease
from his good
purpose.
[Fol.
XXVII. b.]

And though
the soul may
want such
wonderful
sweetness,
yet it loves
Christ with
so great a
desire that it
cannot stand
but for His
love.
The soul cut
off from the
world's sins

þam ouermikyH may be delityd. ¶ Bot and þow cristis lufe *with-*
oute cessyng wold cal a-gayn, and hym in aH place haue in þi sight
with dreyk, I trow be fals chirysyng of a woman þou suld neuer
be begillyk; bot truly, þe more þat þou seys þou art asayd *with* fals 4
flatteryng, if þou despis þam as Iapys, or trifuls, as þa ar, no meruayl
þou suld haue þe ioy of godis lufe. ¶ Criste truly dos meruelusly
in his lufers, þe qwhilk, *with* a special lufe & a parfyte, to hym-self
[he] takis. þai desire not truly softnes of flesh or bewte þer-of, aH 8
worldly þai forgett, temporaH prosperite þai lufe not, nor þe worldis
frawardnes þai dreyd nott. ¶ To be by þam-self þai lufe full wele,
þat in-to þe gladnes þat in godis lufe þai feyl, *with-*outen lettyng þai
may feyH; ful sweytt þame þink for criste to suffyr, and no-þinge 12
hard. ¶ ffor he þat martyrs victory worthily wil worschip, deuocion
of vertew in filioing of vertew lat hym fulfyH; / þe marter cause lat
hym halke, if þat he suffyr not þe payn; paciens lat hym kepe in
qwhilk ful victory he saH haue. ¶ A sawl truly foly of iH lufe 16
forsakynd, þe way of strayt lyfe entyrs, In þe qwhilk foyd of
swetnes of heuenly lyfe is felt; þe whilk, qwhen it felis so com-
forthabyH, þat aH passyng likeyng it ouereummys, god it prays þat
slike comforth he walk vochesafe to gyfe & gostely it refresch, & 20
grace of continuance þat he walk gyff, nor þat it fayle nott made
very in dyuers errors. ¶ A zonge man, if he begyn to doo weyH,
lat þink euer to continow, lat hym not sleep, nor fro his gude purpos
cesse, bot in mynde ay profet he fro les to more risyng. ¶ þe 24
schado forsoth of errour forsakyn, & þe venemuse swetnese despisyd
of wrechid lyffe, straytt lyffe takand, þe swetnes of ful he deuocion
now it halsis, ¶ And þus als wer be degrese be giftys of þe holy
goste to þe heght of godis behaldyng it ascendis; In þe qwhilk 28
heit of endles lufe restid & gladynd, *with* heuenly likyng [it]
flows als is lefuH to dedely men. ¶ A gude saule certainly *with*
many disease vmbesett, and [with] heit of temptacion noyck, þe
swetnes of godis lufe als it is in þe self may not feyH; neuer-þe-les 32
þe Ioy of lufe it is expertt, & in stabiH cours to þe lufers it drawes,
¶ And þof þe sawl so wondirfuH swetnes may want, zitt *with* so
grete desire cryst it lufys, þat onely for his lufe itt myzt perseuer-
and stand. ¶ Bot how mikyH is to be praysyd his kyndist help, 36
in qwhilk euery tru lufers is expertt, þat aH sory be comforthys,
forsakyn it makes swete, and sturbylke he settis in pesse, & aH
noyse sparpilland he wastis. ¶ þe sawl fro þe warlke synnes
departyk, & fro fleshly desyrs *with-*drawen, of syn is pourgyk, & 40

per-by it vnderstandis a swetnes of myrth commynge to it nere, in qwhilk hope it is confermyd, & is sikyr to haue þe kyngdom, And in þis lyfe to criste it gifis a drynke full likandly made of hoot
 4 lufe, & with grete of gostely gyftis with flouris of vertewe, þat criste plesyd resauys þat for lufe of þe weþ of penans in þis lyfe dranke.

perceives a sweetness of mirth approaching it, and in this life it gives a drink lovingly made of hot love.

Of godis preuay dome & of þame þat fallys agayne,
 be vs not be demyd and grete skillis agayns
 8 purchesours. [Cap. XXXI.]

Bott sum ar wonte to ask how it may be þat many þat has led þe hardist lyfe & þis worldis Ioy barely had forsakyn, and afterward to synn ar scrithyn agayne, & dreyd nott And in gude
 12 ende þa sal not ende. / If þat we wyth not erre, be we in pesse prowldy to deem. ¶ To vs longis nott godis priuay domys to know; aþ þingis truly aftir þis lyfe als it nedys sal bee schewde. Aþ þe ways of our lorde ar miry domys, þat is to say trw and
 16 ríztwes, ffor nowdyr one with-uten verray ryght he repreuys, nor anoper with-uten mercy, þat is rightwes, to lyfe he chas nott. þerfor vs awe to charge þe clethinge of his clerenes is als a growndles pytt, qwharfor we awe to dreed qwhils we ar in þis way, & on no
 20 wyse vnwisly to presume, for mane wotis not qwheder wreth or lufe he be worthy, or be qwhat end fro þis lyfe he saþ þas. Guyde awe to dreyd þat þai faþ not to yþ, / and iþ may trowe þat þai fro þer males may ryse.

Some ask why many, having led a hard life and forsaken this world's joy, have strayed back to sin. It is not for us to know God's secret decrees—all shall be shown after this life as needs.

24 fforsoth & þai in þer couetis byde & þer wickednes, in vayne þai hope þam sikyr of mercy qwhils þer wykkednes is not left, for syn, or it be forsakyn, is euer forgyfen, nor 3it þen bot if a-seyth be behyght, & þat a synner feyn not to fullfyþ it als soyne als he may.
 28 ¶ Myghty men truly & warldly riche þat in gettynge possessions hongrily euer byrns, & be þer gudys & riches in-to erthly gretnes & wardly power growes, byand with lityþ mony þat aftir þis passyng substance was of grete valow, or in kyngis seruís or grete lordis grete
 32 gyftis meydles þa haue resauyd, þat with delits lust & worschip þa myght haue, not me bot saynt Iobe lat þame here: ¶ *Ducunt inquit in bonis dies suos & in puncto ad infernum descendunt*, þat is to say: who says
 “þere dayes þa leyd in likynge, & to heþ þai faþ in a poynt.”
 36 Behald, in a poynt þa loose þat aþ þer lyfe þai stodyd to gett, with þis has dwellyd warldly wysdome, þat before god is cald foly, And fleschly wytt þai knew þat to god is enemy. þerfore myghty turmentis

[Fol. XXVIII. a.] Men great and rich, eager in getting wealth, who grow by their possessions to earthly power,—let them hearken to St. Job,

“They spend their days in pleasure, but suddenly go to hell.”

Seekers for
wealth

rest in age,
keeping what
they have
wrongly got;
when they
cease from
cursed get-
ting, they do
not hesitate
to use others'
goods as their
own.

sal sofyre, & in þer þoghtis þa haue vanischyd calland þame-self wyse,
ar nowe made folis, And þat Ioy & likynge of þis world has felt to þe
depnes of stinkand heH ar cumyn. ¶ And forsoth 3it emange aH
þat with wys of þe warld is bun, of none, als I suppois, is less trayst 4
of saluacion þen of þis þat þe pepil callis fals purchasesurs. / Qwhen
þai sothely al þer strenght & 3outh has spend be wronge & law in
gettynge of possessions, / afterwarð in age þa rest, sikirly kepand þat
þa with wronge haue gettyn. Bot for þer concieence is ferde 8
wykkydnes to condempnynge gifys wytnes. ¶ Qwhen þa onely fro
curste gettyng cessis, odyr mens gudys als þai wer þer awen þa
dreed not to vse, for al & he suld restore, ful few to hym-self suld
leif, And for þa ar prowde þa schame to begge; or fro þer old 12
worschip þai wyl not faH, þerfor þa say þai may not graue nor labour.
Desauyd also of feyndis, cheis warldly wrechidnes rather to eschw
þe endles payne of heH to suffyr euer-lastyngly. ¶ Slike forsoth,
qwhils þa haue lordschyp in þis wa[r]ld And be power of þer 16
tyrantry þe smale oppres, / to odyr forsoth in-to slyke melody of
þis exile raysyd is not to dreyd bot rather Ioy, for þat godis chosyn
suld not be slike of gode ar refrenyd—Dauid to wittnes: *Ne timueris*
cum diues factus fuerit homo, &c., “Qwhen man is made ryche, 20
dreyd þe not, nor qwhen ioy of his hows is multiplyd, for qwhen
he dyes, he takis not aH, nor his ioy with hym gois not, nor þe
drope of water, þat is to say of mercy, to þe tungis of þe ryche
mane byrnyng in heH 3it coyme not. AH his Ioy in hys dyng 24
he losis, & onely syn for the whilk he saH be ponyschyd with-outen
end with hym to þe lande of dyrknes goys.

End of 1st
Book of Ham-
pole's *Fire of*
Love, trans-
lated from
Latin into
English by
Rich. Misyn,
a carmelite,
and Bach.
Theol. A.D.
1435.

¶ *Explicit liber primus Incendij Amoris Ricardi Hampole here-
mite, translatus a latino in Anglicum per fratrem Ricardum 28*
Misyn heremitam & ordinis carmelitarum Ac sacre theologie
bachalareum, Anno domini Millesimo ccccxxxv°.

(II. BOOK.)

[Fol.
XXVIII. b.]

Qwhy parfytte contemplatyfe to vtward songe takes 32
no heed & of þer errour þat þame repreuys, and
how þa profett in contemplacioñ. [Cap. I.]

Be-caus þat in þe kyrk of god ar syngars, ordand in þare degres,
set to loue god, & þe pepul to stir to deuocioñ, sum has 36

- comyn to me askand^d qwy I wald^d not synge als odyr men qwhen þai
 hafe oft-tymes sene me in solempne messis. þai wend^d forsoth I had
 done wrange, for ilk^t man þai say is bun to synge bodily befor his
 4 makar & musyk zeel^d of his vtward^d voys. ¶ þerfor I answerd^d not,
 for how to my makar I gaff melody & sweytt^t voys þai knew not.
 þai wend^d truly þat gostly sang^t no man myght^t haue, for be qwhat^t
 way þai couth not vnderstand^d. A fondnes truly it is to trow þat a
 8 man, & namely he þat to godis seruys is parfityly gifyn, of his lufe
 no specia^l gyft^t suld^d haue þat many odyr haue nott^t; bot many þis
 trow for in þame-self none slike þai fonde. ¶ þerfore I haue þoght
 sum maner of answer to schew, & to repreuars fully not gyffe steed^d. /
 12 ¶ Qwhat longis it to þame of odyr mens lyfe, qwhos maners in many
 þingis passis þer lyffe als þai wote, & ar fare hyar in þingis þat is
 vnsene? Qwhedyr it is lefu^l to god þat he wy^l do, or þare syght^t
 is wykkyd & god is gwyde, / or wil not þai godis wi^l brynge vnder
 16 þer mesure? ar not^t a^l men godis, And qwhom he wy^l he takis, &
 qwhome he wi^l he forsakis, / and qwhen he wy^l he gifys þat hym
 plesis to schew þe gretnes of his gudenys? ¶ I trow þerfore þa
 gruche & bakbytis for þai wald^d þat odyr, hyar in deuocione, to þame
 20 come downe & þame confermyd^d in al þinge to þer lawars; þai wene
 þa be hear qwhen þa ar far lawar. // ¶ Herefore my sau^l boldnes
 has fun a lity^l to opyn my musyk þat to me is cumne be byrnyng^t
 lufe, In qwhilk I synge before Ihesu, and notis sowndis of þe grettis
 24 swetnes. // þe more also agayns me þai ha stand^d for vtward sange
 þat in kyrkis ar wont^t & orgons swetnes þat gladly of þe pepu^l ar
 harde, I fled, ¶ Allonely emangis þis bydeand^d / awdyr qwhen neyd^d
 of messe hereynge it askyd, þe qwhilk els I myght not here, / or
 28 solempnite of þe day for wronge bytynge of þe pepu^l. ¶ Allone
 truly I ha desir^d to fytt^t þat to criste allone I myght take heyd^d, þat
 to me had giffin gostly songe in þe qwhy^l to hym louynge &
 prayers I suld^d offyr. / þis trowe not þai þat me repreuyn^d, and to þer
 32 maner þerfore þa wald^d haue broght^t me, / bot cristis grace I myzt^t
 not leyfe & to fond men þat me wi^l-in knew not consent^t. ¶ þer-
 for I leit þame speke & I dyd þat was to do after þe state in þe
 qwhilk^t god me had sett^t. ¶ ffor þis I sa^l say, cristis Ioy þankand^d,
 36 þat no more in odyr þus þa be fonde, nor þat þa presume not prou^ldy
 to deme hensforward^d, / for it is not of simulacioⁿ fenynge^t / & takin
 be ymaginacioⁿ þat I haue done Als sum says of me, & þer-wi^l-th
 many ar begilyd^d þat weyn þa haue þat þai neuer toke. / Bot in treuth
 40 in me is cumne an vnsein Ioy, & wi^l-in me verraly I ha waxyd^d

Some have asked me why I would not sing as other men, saying, "Every man is bound to sing aloud before his Maker"; but what sweet voice I gave to my Maker they knew not, for they weened no man could have spiritual song. It is foolish to think a man should have no special gift. I will not give way to those who condemn me. It is lawful to God to do what He will.

They murmur because they would have others come down to their level.

I have truly desired to sing, that to Christ alone I might take heed.

I might neither lose Christ's grace nor consent to foolish men.

[Fol. XXIX. a.]

I have waxed
warm with
fire of love.

warne *with* fyre of luf, þe qwhilk^t my hert^t has takyn fro þis lawe
þingis, þat in Ihesu syngand ful fare fro vtward^t melody to ful
inhirly I ha flowne. ¶ Qwhen I filthis has hatyð & vanite of
wordys cast^t out & metis in superfluite not^t to take nor vnwisly 4
me to gouern I haue stryvyne, þof aH of me wer sayð I was gifyn
to richē howses, weH to be fed & in delitys to lyffe. ¶ Bot god
wyrkand my sawle I had odyr-wyes sett, þat rather I sauyrð
heuyuly þen swetnes of meyt; & be þis cause certan wyldernes I 8
haue lufyð & fro men I chase to lyfe, þe nedys of body onely speed,
& so soþely solas I take of hym þat I lufyð.

Man cannot
attain the
height of the
life contem-
plative im-
mediately
on his con-
version.

¶ It is not to trow þat a man in the begynnynge of his turn-
ynge may ryn to þe heght^t of lyfe *contemplatife* or þe swetnes þerof 12
feyH; qwhen it is wele knawen þat *contemplaciō* in greet tynn &
with greet labour is gettyn & onone it is not giffyn to euery man,
þof aH *with* aH Ioy it be had qwhen it is gettyn. It is not truly
in mans power to take itt^t nor no mans labor is worthy it, bot of 16
godis gudelynes itt^t be gifyn to trw lufers þat abown mans hopynge
ha desire criste to lufe. ¶ 3it many after penans has fallin fro
innocence eftsoyns scrythand to ydilnes & to abhominacion of

Many often
turn again to
idleness,

synnars, for in charite þa wer not byrnanð; þe swetnes of *contem-* 20
placiō so thyne & seldome þai haue, þat to wayk^t þai ar to stande
qwhen þai ar tempyd, / or ellis wery [&] gostely fode vgganð, emonge
synnars warldly comfortt desyris. It is fuH gude truly to despis-
ynge of þis warld, desyre of þe heuenly kyngdome [&] desyre of 24
cristis lufe, & to þe hatynge of syn, bisy redinge or holy bokis
behaldynge. ¶ A deuout saule in þis vsyd & tagyth, agayns þe
fendis dartis has redy defens. Confusyon truly of þe deuyH is,
qwhen agayns aH hys temptaciō, godis worde we sprede. fforsoyth 28
sofyrars & berars of inpacient birdyn & heet^t of temptaciō, &
sofyrars not to be led in lufe of desauabyH swetnes, after many teris
& bisy prayers sal be enflaumyð *with* lufe euerlastynge, & heytt in
þaime-self saH feyH *with*-outen end abydinge, for in þer meditaciō 32
fyre sal wax warne.

too weak to
stand when
tempted.

Techinge to lyfe *contemplatyfe* in praynge, pinkynge,
fastyng & wakinge, & of prowð *contemplatife* &
of trew verray gostly songe. [Cap. II.] 36

A chosen one

Achosyn þerfor & lufe alway desiranð, hym-self turnys in-to
hys lufe, for nouder warldly substance he has nor desyres to

- haue, bot be wilful pouert criste filoand, of odyr men's almus lyfis
 contentt & payde, qwhils his consciens is clere & with heuynly
 sauour made sweyt: Añ his hert in lufe of his makar he sal scheed,
 4 & with dayly encrease in he desirs sal labour to be lightynde. /
 Euery man þis warlk forsakand, if he with fyer of þe haly goste
 desire to be enflawmed, to prayer & meditacioñ besily to take
 tentt wax not slawe. ¶ Sothely of þis terys feloand, criste favirand,
 8 þe mynde to lufe meruelusly sal be warmyd, & warmyd it sal be
 gladynd, & glad in-to lyfe contemplatyfe sal be lyft. ¶ In-to þis
 henes þe sauñ gos qwhils itt is takyn abown þe self, & to þe ee of
 mynde heuyn opin preuay þingis offyrs to be haldyn. ¶ ffyrst
 12 truly it behouyd to be vsyd bisily, & not be few 3eris, in praynge
 & pinkyng, þe nedys of body vnnethis takand, so þat in þis to
 fulfyh byrnyng it be, [&] añ feynyng cast oute, godis lufe to seyk
 & know day & nyght it suld not slake. / And þus þe almyzty lufar,
 16 lys lufar to lufe strenghtand, sañ rays hym hee abown añ erthly &
 stryfis of vicius & vayn þoghtis, þat wikkyd & dyand flees of syn
 loys not þe swetnes of þe vntment of grace. / & so forward godis
 lufe to hym sal be so sweitt, & with swetnes most likyng so sal be
 20 moistyd & meruelus hony he sal taste, þat in hym-self he sal not
 feyh bot solas of heuently sauour in-to hym scheyd, & tokyn off he
 holynes. ¶ With þis swetnese truly feyk enur [he] desirs to wake,
 Als he þat verraly felys þe heytt of endles lufe his hart byrnanð,
 24 nott it gos not away, þe mynde lyghtynand with sweytt mistery,
 qwhen sum odyr þat men trowed had beyn añ holy, be ymagina-
 cioñ onely [not] þis heit hade. ¶ Qwharfore nott in treuth bot in
 a schadow beand, qwhen þai to weddyng or þe fest of cristis
 28 spowsyng ar cald, þe fyrst place to chalange vnworthily þa ar not
 aschamyd: No meruayh in þe riztwys examinacioñ with schame þa
 sañ go downe & lawar place þa sañ haue. Of þis truly is sayd:
 ¶ *Cuden[t] a latere tuo mille & decem milia a dextris tuis*, þat is
 32 to say: 'fro þi syde a thowsand sal fañ & ten thousand fro þi right
 hande.' Bot wald god þai k[n]ew þam-self, & þer conscience þat
 þa walde ransake: þen suld þa not be presumptuous nor, comparison
 makand to dedys of þer bettyrs, þa suld not þanne enpride. þe lufar
 36 truly of þe godhede, qwos inwarde partis with lufe of bewte vnsene
 varily er þirlyd, / Ioys añ þe pyth of þe sawl, gladynd with heytt
 most mery, & hym-self has gyfin to besy deuocion for god: ¶ Con-
 tinwly, qwhen criste wiñ, not [of] lys medys bot criste gudenes,
 40 asownd holy þoght he sal take fro heuyne sende, and meditacioñ into

follows
 Christ,
 content with
 other men's
 alms.

[Fol.
 XXIX. b.]
 Let every
 man who
 forsakes the
 world give
 heed to
 prayer and
 meditation.
 Then the
 mind shall be
 warmed to
 love, and
 thence shall
 be lifted up
 to the life
 contempla-
 tive.

Thus the
 Almighty
 Lover shall
 raise his lover
 high above
 all strife of
 vain thought.

If men would
 ransack their
 consciences
 they would
 not be pre-
 sumptuous.

Meditation
 shall be

changed to song. songe sal be chaungyd, & þe mynde saff byde in meruelus melody. It is sothely aungels swetnes þat he has takyn in sawle, & þe same louynge, þof it be not in þe same wordis, to god he saff synge.

The voice of the true lover is as the Song of Angels. ¶ Slike songe als is of aungeH, so is þe voys [of] þis trw lufar, þof 4 it be not so greet' or parfytte for freylte of flesh þat ȝitt' cumbyrs [þe soule]. ¶ he þat þis knawes, aungeH songe also he knawes, for both ar of o kynde here & in hevyn. Twne to songe pertenyys, not to þe dity þat is sunge. þis praysynge & song' is aungels meett', In 8 qwhilk' also men lyffand' hattyst in lufe syngand' in Ihesu ar gladd, / now qwhen þa ha takyn þe doyme of endles loifynge þat of aungels to god is sungne, in psalme in writtyn : *Panem angelorum manducauit homo*, ¶ þat' is to say : 'AungeH breed' man has ettyen : & 12 so kynde is renwyk' & now sal pas in-to a godly Ioy & happy lyknes, so þat' it saff be happye, sweet', godly & soundly & in þe selft, saff feyH luste of euerlastyng lufe & with greet' swetnes

"Man has eaten angel's bread." A true lover continually it sal synge.' ¶ To slike a lufar sothely happyns in 16 docturs writyng þat I hafe not fun expressyde, þat is : þis sange sal bolne to his mouthe, & his prayars he saff synge with a gostly synphane, & of his tonge he sal be slaw, for be grete plente of inward' Ioy & syngulere sownde tariand' be songe þat þat he in on 20 ovr was wonte to say, vnnethis in half a nowre he may fulfyll. ¶ Allone sothely sal he sytt qwhils he it takes, with odyr not syngand', ne psalmes rede. I say not' ilk man þus suld' do, bot he to qwhome it' is gyffyn, & qwhat hym likys lat hym fulfyll, for of 24 þe holy goste he is led', nor for mens wordis fro hys lyfe he sal not' turne. ¶ In a clere heet' certan he saff dweH, & in fuH swete melody he sal be lift ; person of man he sal not' accept', & perfore a foyl or churl of sume he sal be cald', for gode in Ioyful songe he 28 saff prayse, louynge of god of his hole hart' sal vp byrst', & hys sweit voys sal cum to heght', the qwhilk' godis maieste likys to here. ¶ A fayr visage he has qwhos farnes god desires. / Wisdome vnmade in þe self it' kepis. ¶ Wisdom truly is drawen of priueteis, 32 & þe likyng perof is with lufars of euyrlastyng, for it is not fun in þare sawlis þat likandly lyfis. // He dwels in hym of qwhome I spak, for aH holy in cristis lufe he meltis And aH his inwarde

shall sing prayers with spiritual symphony. let him do what he will, for he is led by the Holy Ghost ; love of God shall burst up from his whole heart ; his cry is love and song ; his soul is burnt with love.

membris to god crys. ¶ þis cry is lufe & songe, þat a grete voys 36 raisys to godis eris. It' is also a gude desyre affeccion of vertw. His crynge is owt of þis warlde, for his mynde no-þinge bot cristie desires. / His sawle with-in is al byrnyd with fyre of lufe, so þat his hart is light' & byrnand, & no ping' vtwarde he doys bot þat to 40

gude may be expound. God he louys in song, bot 3it in sylence,
not to mens eris bot in godis sight & in a meruellus swetnes
louyngis he zeldis.

4 *Pat* gostly songe with bodily acordis not; & þe cause
& þe error of gaynsayars. And of conyng in-
sched or inspyrd, how it is diuers fro connyng
be labore gettyn. [Cap. III.]

- 8 **B**ot every man in holynes raisyd, in þis may know þat he þis
songe has of qwhilk I spak, if he may not sustene cry of
syngars, bot if his inwarde songe to mynde be broght, & vtward to
say he be scrithyn. þat sum truly emonge syngars & redars ar
12 distracte is not of perfeccion, bot of vnstabilnes of mynde, for odyr
mens wordys þer prayers brekis & destroys; & forsoith to parfyte
þis happyns not, þai truly ar so stabyld þat with no cry or noys or
any odyr þinge fro prayer [þai] may be distracte, or þoyght, bot
16 onely fro songe. For sweet gostly songe truly & ful speciaH it is
giffyn, with vtward songe acordis not þe qwhilk in kyrkis &
elsqwer ar vsyd. It discordis mikyH, for aH þat be mans voys
vtward is formyd with bodily eris to be hard, bot emonge aungels
20 twyns it has a acceptabyH melody & with meruale it is commendyd
of þam þat has knawen it. ¶ See & vnderstand & be not begyld,
for to 3ou I haue schewd, to þe worschyp of almy3ty god & to 3our
profett, qwhy þat I fled syngars in kyrkis & be qwhat cause I lufyd
24 not with þame to munge, & orgone playars I desir not to here.
lettyng truly þa gaf me to soundyng swetnes, & þe fulclere songe
þa gart fayH. & þerfor no meruayl if I fled þat þat me confusyd,
& in þat I had bene to blame if I had not left þat me fro so sweet
28 songe wald ha put. Arrid forsop I had & I oper wyes had done,
¶ bot wele I knew of qwhome I toke. þerfore me aH-way I ha
confermyd his wiH to do, þat fro me vnkynd he take not þat
kyndely to me he gaf. ¶ Grete lykyng I had in wildyrnes to
32 sytt, þat I far froo noys swetlyar mote syng & with qwhyknes of
hart likyngeste louyng I mote feyH, þe qwhilke doutles of his gyft
I ha takyn, qwhome abown al þinge wondirfully I ha lufyd. ¶ My
hart truly has not zernyd in bodily desyre, Nor of creature I ha
36 consauyd þis comforthabil songe þat I syngand in Ihesu has swngne./
Lufe in me þerfore þerto was broght þat I suld not stand in

A man ex-
alted in holi-
ness can tell
that he has
this song, if
he cannot
hear the cry
of singers
without this
inward song
being
brought to
mind.
[Fol.
XXX. b.]

Ghostly song
acordis not
with outward
song,
for what is
made by
man's voice
is for bodily
ears.

See then why
I fled from
singers in
churches, and
would not
hear them,
or organ
players.

I was eager
to dwell in
the wilder-
ness, that I
might sing
more sweetly,
far from
noise.

plyte in qwhilk vnthriftis¹ ar cast downe, bot þat I suld be raysed
 a-bowne þe heght of aȝ þingis seyn, & off heyn I suld be kyndyld
 & lightyd to loyf god, qwos praysynge is not cumly in synnar
 mouth. ¶ To qwhome herefore so sal be opynd þe wyndow vn- 4
 þiryl of aȝ, anyþinge þat lufis bot one, no meruale it wer þof his
 kynde wer chaunged in-to nobilnes of worpines vnabyȝ to be takȝ,
 made clere & free; qwhilk nobyl clerenes no man sal knaw þat now
 can nott lufe &, in criste, swetnes feyȝ. ¶ Nor I aȝht not doutles 8
 fro beste tryde deuocion cesse for bakbitars þat in-to myne innocens
 has castyn yȝ bitynge, / And me aȝht aȝ wykydnes to kest
 downe, & lufe þam þat stirȝ me to more iȝ; & þer-off grace sulȝ
 ha bene encressyd to þe lufar, qwhils he to wordis haȝ not tane 12
 heyd wauyd in wynde, bot, with hart parfytte, hym-self sulȝ spreed
 to hys lufe & his purpos vnwerily pursw. / Herefor truly desire of
 vanite is vanischyȝ, & truful [lufe] in mynde is risyn, so þat þe
 lufar sawle sal noȝt wax cold bot in conforthabyl heet sal stand, & 16
 þe hart fro contynuaȝ þoȝht of his lemman sal not be byrsyȝ. In
 þis stedfastnes soþely, to a trw lufar, excellens of lufe happyns, so
 þat he² to be raisyd to a firy hevin & þer he suld be stirryȝ to lufe
 more þen may be spokyn, & in hym-self sulȝ more be byrnyȝ þen 20
 may be scheuyȝ & þe degreis of grace sulȝ hals. ¶ And here-of
 he has takyn wysdome & sotelte, & he emonge wys kan speak &
 boldly say qwhat euer hym þinke, / þofe he a foyȝ & vnwyse before
 wer haldyn or ellis he were. // ¶ Bot taght be connyng gettyn, not 24
 inscheek, & bolnyd with foldyn Argumentis, in þis disdene sayandȝ:
 ‘qwher lernyd he, qwho reed hym?’ for þai trow not þat lufar[s] of
 endles lufe of þer in ward maister myȝt be taght to speak better þen
 þai of men taght, þat at aȝ tymes for vayn worschip has stodyd. 28
 ¶ In olȝ tyme, if the holy goste enspiryȝ many, qwhy sulȝ he not
 now his lufars take to behaldȝ Ioy of his godheȝ? ¶ With þaim
 before sene of þis tyme sum to þaime evin ar apreuyȝ. þis appre-
 uyng mens alowans I cal nott, for oft þai erre in þer allowyng, 32
 slike chesandȝ als god despisyȝ, & despysandȝ þat god has chosyn.
 ¶ Bott slyke I call alowȝ qwhome endles lufe pythily has en-
 flawmyȝ & grace of þe holy gost enspyrȝ to aȝ gude; þies ar
 markyd with flour of aȝ vertew & in godis lufe bisily syngis; And 36
 aȝ þat to þe worldys vayn loy longis & fals worschips of cursyȝ
 prowed lyff vndyrfeyt of þer affeccyon þa treyȝ. ¶ þis no mer-
 uayȝ of men ar outcastis, bot in þe syght of god & holy aungellys

I ought not
to cease from
devotion be-
cause of back-
biters.

The lover's
soul shall not
wax cold;

[Fol.
XXXI. a.]

though but a
fool before, he
has gained
wisdom to
speak among
the wise, and
say what
seems good
to him.

Lovers of the
endless love
of their in-
ward Master
might be
taught to
speak better
than those
taught of
men.

I call aloud
those whom
endless love
has inflamed.

¹ indigni

² Ut in ignem celum assumptus ibi incenderetur.

gretely ar commendyd; qwhos hartis ar stronge aH aduersite to
 suffyr, nor *with* wynde of vanite wil not be blawen abowt. At þe
 last to crist þa ar borne *with* he holines, qwhen þai þat men allowd
 4 & chas in dampnaciō ar caste downe & in turmentis ar drawn
 with feyndys to be ponynychd *with-ouen* end.

Strong
 hearts, not
 blown as if
 by wind of
 vanity,
 at last are
 borne to
 Christ with
 high holiness.

Of þe excellence of gostly songe & þat it nowdlyre
 may be sayd ne wryttyn, nor þat it resauys no
 8 felischyp. & of þe charite of syngars in spirite
 & pride of þame þat has connynge getyn.

[Cap. IV.]

Truly þe lufer of almyȝty god *with-ouen* skyH is not raisyd in
 12 mynde he þink to see & þe lufely songe to syng þat spryngis
 vp in þe sawle, þe qwhilk fyrely & opynly is byrnyd *with* fyre
 of lufe & spred in to sweit deuociō, bidinge in songe[s] þat ȝeldis
 hony of ovr fayrest mediatur. / þerfor syngand in-to aH myrth
 16 is led, & þe weH of endles heyt, brekand vp in myrth, is takyn in
 halsyng & singuler solas & *with* myȝtt of þe lufyest passage þe
 lufer refreschyd in sweit heit is arayd. ¶ He qwhyet truly qwhittar
 þen snaw Ioy, & reddar þen rose, for *with* godis fyre he is kyndyd
 20 & *with* clenens of consciens goyng in qwhite he is cled. ¶ Here-to
 þerfore he is takyn vp in priuete abown odyr / for in his mynde
 melody bidys & sweit plente of heit taris, so þat not allone in
 hym-self he offyr A marghty offerynge & to criste loueyng in gostly
 24 musyk he suld pay, bot also, þat [he] stir odyr to lufe, þat þai hy
 þame-self deuoutely & parfytely to god to gyf, þe qwhilk so his
 lufars & to hym in aH þer hartt drawand also to make gladd in þis
 exile vouchis-saffe. / þis likyng certayn aH wytt & feling passis
 28 qwhilk he has tastyd Ihesu lufand. / Truly I may not teH a lityH
 poynt of þis ioy, ffor an vntokt heet qwho may teH? A infenit
 swetnes qwho saH makyn? Certan, if I wald speke þis Ioy vnabyH
 to be told, me semys to my self Als and I suld teym þe see be
 32 droype and spar it aH in a lityH hole of þe erth. // ¶ And no
 mare-vayle þof I, þe qwhilk of þat same excellens o droype vnneyth
 tastis, vnmesurdnes of þat endles swetnes to ȝow may not opyn,
 nor ȝe boystus in wyt & *with* fleschly þoghtis distract, & þof ȝe wer
 36 full wyss of wytt & to godis seruys gifyn, it may take. ¶ Neuer-
 þe-les if ȝe wer bisy heuynly al-way to sauyr, & if ȝe studyd *with*

The lover
 is taken
 above others,
 as melody is
 in his mind.

[Fol.
 XXXI. b.]

He must stir
 others to love.

I could not
 tell at all of
 this joy.

No wonder
 that I,
 scarcely tast-
 ing a drop of
 that excel-
 lence, can't
 open the
 unmeasured
 sweetness.

They who
have loved
God most
here shall be
nearest Him
hereafter.

In time to
come, covet-
ousness shall
be exiled, and
charity shall
reign.

Charity has
found a place
in the hearts
of God's
chosen.

nota

[Fol.
XXXII. a.]

O Jesus, good
it is for me
to draw near
Thee.

To pray to
Thee continu-
ally is sweet.

godis luf to be enflawmyd, in-to 3ow with-uten dowt sukk cum
plentenuusly likynge of þat lufe, þe qwhilk, fulfilland aH partys of
þi mynde abil to be pirlyd, a wondirfuH swetnes it saH drope in. /
With charite truly þe fullar 3e saH be, more abiH to be takars 4
of þat Ioy 3e may suppos. To god truly endlesly sal þa be nar
þat hym more bymyngly & more sweitly hym in þis tyme has
lufyd. ¶ þai certan of godis lufe þat ar toyme, with warldly
fylthys ar fulfillyd, & so to vayne taylis drawand, likynge þat 8
scheuys in vtward þingis þa seyke, inward godis forgettyn; qwhos
heyth is fro dedely syn hyd, qwhils þa in mynde fallis vndyr
warldly solace & in þer risynge fro a gloriou perpetuale þa vanysch.
Herefor it semys þat couetys in tyme to cum sal be exyl, & charite 12
certayn reyn. / Contrarily of many in þis lyfe is wroght, forsoth
nehand of aH, þat couetys is broght in 3ee into þe kyngis haH, And
charyte als it to tresun were consentynge is presond & owt of þe
kyngdom kast in to exyH; bot 3itt a dwellynge-place it has fun 16
in hartis of goddis chosyn: fro prowde it goys, & restis in meyke.
¶ Begilyd ar many wrechis þe qwhilk fenys þam-self to lufe god
qwhen þa lufe hym not, trowand þat þai may with warldly nedys
be occupyde / & als truly to vse þe lufe of Ihesu criste with 20
swetnes, / And þai trow þame-self be þe warld may ryn & be con-
templatyfe. þe qwilk þai demyd impossibyl, þat god feruently lufis
& in contemplatyf lyfe has gone. ¶ Bot þai vnkonyng, not taght
with heuinly wisdom, bot bolnyd with conyng þat þai ha gettyn, 24
wroge suppoys of þame-self, & god with lufe 3it can þa not halde.
¶ Herfore I cry & with desire I say: *Saluum me fac deus, quoniam*
defecit sanctus, þat is to say: 'lorde, make me sayffe, for þe
sayntis wantys.' / trwe lufars faylis, the voys of syngars is in pess, 28
of trw lufars apperis no heet, ylk man gos in his iH way, & þe
wrechidnes in hartt he has consauyd to brynge to dede he cessis
not. þer days in vanite þa wast, & þer 3eris in hy. / Alas to-gidyr
þe 3onge man & maydyn sowkand, Also with þe olk man, þe fyre 32
of desire has swaloyd! ¶ O guyd Ihesu, to þe to drawe to me is
ful gude, ffor my sawH in þer counseyH sal not cum, bot sittand
aH-one to þe I saH synge; þe qwhils þou art praysyd, þou waxis
sweytt, so þat þe continwly to prays is nott hard bot fuH sweet, 36
not bytter bot miry, & more þen to be fulfyld with al bodily &
warldly delytis. ¶ Delectabyll & desirefuH it is in þi praysinge to
be, for aH þat with so grete lufe is dyght, no meruayH, sauys fuH
sweytt. ¶ þe lufar also byrnan into vnbodyly halsynge, his wyk- 40

- kydnes clensyd & aȝ boghtis vanyſchyd þat to þis ende goys not,
 with his gostely ee his lemman deſyrand to ſee, A crying to hys
 makar has raysyd & byrſt vp of þe inherē marygh of his affectu^s
 4 lufe, Als he of arme ſuld cry, his inwarde voys he lyftis, þe qwhilk
 not bott in þe byrnanदिſt lufar, als it is lefuȝ in þis way, is fun.
 Here I ceſſe for vnwytt & boystuſnes of myn vnderſtandyng, for
 þis cry I can not deſery, nor ȝit how mykyȝ it is or how miry to
 8 pinke, or feyȝ & bere in my maner I myȝtt, bot to ȝowe I myȝt
 not teȝ nor may not, for my wytt I can nott ouercum, bot if I wyȝ
 ſay þis cry is goſtly ſong. þerfore to me qwho ſaȝ ſynge þe dity
 of my ſongis & Ioyſ of my deſ[i]re with byrnyng of lufe & heit
 12 of my ȝonge age, þat of felaly ſong of charite my ſubſtans I myȝt
 ransake, & meſure of ſwetnes in qwhilk worpi I was haldyn, to me
 mote be be-knawen, if I myȝt fynd fro vnhape parauntyr [me]
 exemptyk, & þat to ſay be my-ſelf to preſume not, for ȝit I ha not
 16 fun þat I deſire, in ſolas of my fela I ſuld reſt with ſwetnes.
 ¶ fforsoȝ if I demyd þat cry or ſonge fro bodily eris is aȝ-way
 hyȝ, & þat I dar wele ſay, wold god of þat melody a man I myȝt
 fynde Autor, þe qwhilk þof not in worde ȝitt in writtyng my ioy
 20 he ſulde ſynge, & notis of lufe þe qwhilk in þe worpiest name
 before my lufe I ſchamyȝ nott to ſay, ſyngand & Ioyand he ſuld
 ſchew owȝ. He þis truly to me ſuld be luſtyar þen gold, & aȝ
 precius þingis þat in þis exiȝ ar had, to hym ar not lyke. ¶ Beute of
 24 vertew with hym duellis, & priuetis of lufe parfitely he ransake[is].
 ¶ Als my hart truly I wald lufe hyme, nor it is not þat I fro hym
 walde hyde, for of þe goſtely ſonge þat I deſyre to vnderſtand he
 ſuld ſchew me & melody of my myrȝ clerely ſuld opyn. In
 28 qwhilk opynyng I ſuld more Ioy or ellis qwyklyar ſynge, for
 byrnyng of lufe to me ſuld be ſchewed, & a ſoundly Ioy to me
 ſuld ſchyne. / My cryngly þoȝtis Also with-out a prayſar ſuld
 nott ſcriȝ, nor I in dowyȝ ſuld labour. ¶ Now truly heuſum
 32 longyng of þis exile me caſtis downe, & heuynes me grevand vnethis
 ſuffyr me ſtand. And qwhen with-in with heyt vnwroȝt I wax
 warme, with-[out] als wer browne & vnhappy with-outen lyȝt I
 lurk. / O my god, to qwhome deuocion I offyr with-oute fenyng,
 36 ſal þow not pink on me in þi mercy? / A wrech I am : þerfore þi
 mercy I nede : & ſalt þou not þe longinge þat me byndis rayſe in-to
 lyȝt, þat acordyngly I may haue þat I deſire, ¶ And þe labour in
 qwhilk I heuy þat I treſpaſyd in-to a homly manſiō þow ſalt
 40 chawngē, þat melody may laſt qwhere heuynes was, [&] in his my

The lover has
 raiſed a cry
 to his Maker,

a great cry
 and a merry.

Would that I
 might find
 ſome one to
 write down
 of my love
 and joy.

Beauty of
 virtue dwells
 with him, and
 he ſearches
 the ſecret
 affectionſ.

[Fol.
 XXXII. b.]

O God, think
 on me in Thy
 mercy,
 for I need
 mercy.

lufe þat I mote se qwhome I desyre,¹ & hym worschyp endlesly,
haldyn *with* his towchinge, for to hym I longe.

Meditacion of þe longar to his lufe & forsakyng of
felyschip, and how be ordir it is cumyn to þe 4
flawme of lufe. [Cap. V.]

When burn-
ing with love
I should
praise Thee,
Jesus.

Would God,
Thou hadst
shown me
some com-
panion in the
way;

I should have
rested and
been glad
with him,

until led from
this outward
prison, we
should to-
gether take a
seat among
the citizens of
heaven.

Who shall
sing to me
the end of my
trouble,

O Ihesu, in þe qwhen I byrn *with* loyvyng & þe heytt of lufe
bisily cums in, þat þe, o most lufely, fully I suld hals; bot
borne bak I am, þou swetest, fro þat I lufe & desyre. / More-ouer 8
greuys happyns, & þe wast wildernes þe way forbarris & þe habita-
cion of lufers in on suffyrs not to be beyldyd. / Bot wald god þou
had owdyr schewd me a fela in þe way, þat *with* his stiringe
heuynes myzt ha bene gladynd & þe band of sighyng vnlowysd, if 12
it soyne *with* þi sweitt syeth wer cut in-sondyr, / so soyr it wald
streyn þat it suld gar þe lufar þe cloos of þe flesch go froo be
gretnes of lufe, & be-for þi maieste to be cast. ¶ Emonge certan
Ioyand in ympris of louyng sweytly I suld ha restyd *with* my fela 16
þat þou had gyfyn me, & in gude spech *with*-outen stryfe we suld
ha bene glad; / Etand truly in myrth of lufe to-gidyr we suld
schewe lufy songis, to we be led fro þis vtward & cumberus presone
& broght in-to þe inward dwellyng-place, samne takand a seet 20
emongis heuently citesenes þat o maner & o mesure lufyd criste.
¶ Alas, qwhat sal I doo? how longe sal I suffyr delay? to qwhome
saht I flee, þat happily I myght vse þat I desire? Nedy I am &
hongry, noyd & disesyd, wonedyd & ih-colorde for absens of my 24
lufe, for me hurtys lufe, & hoype my sawle chastisis þat is put
bak. Herefor cry of þe hart goys vp, & a songely pozt emonge
heuently citesens rynnys, desirand to be lyftyd to þe ere of þe
hyst; & qwhen it þer cums, þe erand it profyrs & sayes: 'O my 28
lufe! / O my hony! / O my harp! / O my sawtre & dayly songe: /
qwhen saht þow help my heuynes? / O my hartis royse, qwen saht
þow cum to me & take *with* þe my spirytt? ¶ Truly þou seis þat
whikly I am woundyd *with* fayr bewte, and longyng releissys not 32
bot grows more & more, & paynlynes here present me down castis
& prykkis to go to þe of qwhome onely I trow solas & remedy I sal
see. Bot qwho to me saht synge ende of my greyf, & þe ende of
myne vnrest, & qwho to me sal schewe gretnes of my Ioy & fulfill 36
yng of songe, þat of þis I myght take comforth & synge *with*

¹ & videam in *conuultate* mei decoris dilectum quem desidero.

- gladnes, for I suld knaw þat end of myn unhappines & þat þat Ioy
wer nere? / Herefore a excellentt songe & cry I suld say & my
voys Hardnes of my lemman suld softyn, Als if he suld chastys ons
4 he sulde slayke & softly ponyschand of *imocentis* paynys ay suld
he not layght. & herfor I may be cald happy, And þe miryest
draght of lufe with-oute aH vnclennes haue with-uten end, & aH
greuys clensyð, stand in parfitnes of Ioy & holynes, wurschyp
8 syngand with a heuenly synphane, qwene truly emonge þis disesis
nedly, byrnyng of sweitt lufe I, twix my priuetis & þe sweitt-honyd
mynde of Ihesu, als wer with musyk my mynd has myrthyð, so þat
I, gretely gladynd in songe þe whilk I toke of heuyn, venemus
12 swetnes of vnworpi lufe I suld not feyH, þe qwhilk þame þink ful
sweitt þat in fleschly bewte florysches, nor at þis stordy erthlynes
me suld not hald. / O fayrest & luffyest in þi bewte, ha mynde
wardly power for þe I drede not; and also ha mynd, to þe þat I
16 myght draw, aH lufe I ha cast owt þat chirischis vn-wys, to aH
þinge þat þe, gude, lettis to lufe & fleynge fayrnes I ha fleed þat
makis men bonde, & wymmen sendis in-to males; nor me likyd not
3ong playe to vse þat be vnclennes worpi sawls to bondage of foly
20 makis sogett. ¶ To þe so forth I cessyd not to gif my hart towchid
with desire, & þou it has with-haldyn, þat in-to dyuers lewdnes of
concupiscens & lust it suld not flow, / & mynde of þi name þou
has in [send] And to my nee þe wyndow of contemplacioñ þou has
24 opynde. To þe at þe last deuowt I ha ryne in gostely songe, bot
fyrst my hart waxst warme with fyer of lufe, & in-to luffy ditis
with-in [me] fyrst I rose vp. / If þou þis putt not fro þi sight,
mykilnes of þi pite suld meue þe be þe qwhilk þou suffyrs not þi
28 lufars in caldes be takin to mikyH; als I trow, my wrechednes þou
suld lessyn & my longinge fro þi face þou suld not turne. Soro
certan & wrechidnes in þe body standis; longyng sothely in þe
sawle habidys to tyme þou gyff þat with so gret heit I ha desiryd,
32 þorow qwhos lufe my flesch is made leyne & fowle emonge bewteuz
of þis lyfe. & of þe influens of it my sawle has longyd, þe to se
qwhome byrnynglye it has desiryd, / And in þos cetys of secrete
heuyns it myȝt be, & reest with felischyp þat it desiryd, And þer be
36 tane vp qwher emonge AungeH syngars þe with-owt eynd parfytely
with lufe may worschyp. Behald, myn inhir partis has vpbold,
& þe flawme of charite, þe gedyrynge of my hart, þat I haue hatyde
has wastyð, And þe slippy gladnes of wardly frenschyp it has put
40 by, þoghtis also þat wer fowH & to be hald abhominabyH it has

that I might
know joy was
near.

[Fol.
XXXIII. a.]

O fairest in
beauty, know
that I dread
not earthly
power.

At last de-
vout, I have
run to Thee
in spiritual
song.

Through love
of Thee is my
flesh made
lean.

Foul
thoughts are
driven out.

My friends,
let no one
beguile you.
[Fol.
XXXIII. b.]

He whose
heart has
sung these
ditties of love
is high in
charity.

drawen owt, [& so with-owt] fenyng, manerly I haf risyn to lufe /
þat before in diuers owtrays of myn errors has sleep & *with* dyrknes
vmbelappyd, ¶ *per* likandly I felt lust of deuocion swetest qwher
I soro me me more to trespas. My frendis, I pray 3ow, here, þat¹ 4
no man 3ou begyle! ¶ þis & slike odir wordys in þe syght of owr
makar byrst vp of þe fyre of lufe, And no man, þat strawnge is
fro þis vnmesurde lufe, dare slike wordis teyt þe qwhilk¹ 3it¹ is
sturbyld *with* temptacion of voyde þoghtis & vnprophetabyh, þat 8
hys mynde bisily to crist *with*-out gayn-turnyng has nott, or *with*
any maner affectuusly is stirryd abowt any creature, so þat aþ þe
meuynge of þe hart in to god go not, for hyme-self he felys bun to
erthly affeccioñ. ¶ Iful hee he is in charite qwhos hart pies ditys 12
of lufe ha[s] songyne & in gostely fode hyde þis vtwarde fondenes
behaldis nott. ¶ fforsoth in euerlasting desys meruelusly cheryd
hym-self rayses behaldand to heuyn, froo qwhens he byrnys *with*
lufe swetist & *with* a draght of heuenly passage he is moystid & 16
vmbesett & truly is transformyd *with* heit of happis to-cum þat aþ
temptacioñ he may eschew, & in þe heght he is seet off lyfe con-
templatyfe, & forward so gostly songe contynuand in cristis louynge
he is glorifyde.

20

Of dyuers giftys of godis chosyn and how sayntis cum
to lufe in praying, pinkynge, lufynge, aduersite
sofyrand, vissittand. And þat lufe cumys of god
& þat his lufe is necessary, And þat trew lufars 24
fallis not be fleshly temptacions als odyr inpar-
fite / nor *with* dreggis of synne is hurtt þof all
þai laste. [Cap. VI.]

Of God's
lovers some
are chosen to
teach, some
to act, some
to love.

¹ Chosyn trwly þat *with* lufe ar fulfillyd & more takis heyd to 28
lufyng in mynde þen to oght ellys, has schewyd to vs
wondirly þe priuete of lufars, þe qwhilk¹ passand qwikly & abowen
kynde þe fyre of lufe has takyn & *with* a wondirfuþ desyre in-to
his lemman Ihesu 3ernyd. Goddis lufars truly *with* dyuers giftis 32
ar disposyd: Sum to do, sum to teche, sum to lufe ar chosyn.
Neuer-þe-lesse aþ holy o þinge couetis & to o lyfe ryn, bot be dyuers
pathis: for euery chosyn be þat way of vertew gose to þe kynglome
of blysse in þe qwhik he is moste vsyd. And if þat vertew in 36

¹ Before this in another hand: he that is.

- qwhilk^t he passis more byrnyngly draw to þe swetnes of godis lufe,
 þe qwhilk is supposyd strangar in þe moste rest^t, truly, to god
 qwhen he saH cum þat dwellynge-place off heuenly Ioy & þe seet^t
 4 he takis to meyk^t þat criste has ordand to be had to moste perfyte
 lufars *with-outyne* ende. ¶ þe lufar perfor sayes þat glori^us dyttis
 of lufe has made & he þat^t passyngly to godis lufe is chosyn, ffyrst^t The lover
would never
leave his love.
 he caris & desyres þat^t his hart^t fro his lemman neuer depart^t, þat þe
 8 mynde of Ihesu to hyme be als melodye of musyk at a feste and in
 his mouth it is swettar þen hony or hony-combe; ¶ Bot þe lengar
 in gostly study he vsys hym-self, þe swettar to hyme it^t is. And Spiritual
study is
sweeter the
longer it is
pursued;
 þen his mynde fro vayn & euyl þoghtis it^t withdrawes & to desyre
 12 of his makar it^t byndis, & aH-to-gedyr into criste it gedys, & in
 hym þe weH of lufe, it^t stabyls, & þat hym aH onely he lufe & in
 hym onely he be glad it^t prays. ¶ Now cum in-to hys sawle sweet^t
 affeccions & wondyrfuH meditacions, onely fauerabyH to god, þe [Fol.
XXXIV. a.]
sweet affec-
tions and
wonderful
meditations
come to the
soul.
 16 qwhilk^t tastyd, & in þis mynde *with* intencion sprede, it chiryschis
 more þen may be spokyn & *with* grete likynge & swetnes of spirytt^t
 to behaldynge of heuenly þinges þa leed^t, & fro desire of worldly
 solas þa clens, so þat godis lufar no þinge sekys in þis warld^t bot þat^t
 20 he may in wyldernes bee & to likyngis of his god onely take heydk. /
 Afterward^t truly strongly & weH vsyd in prayinge, in meditacion
 gyfin to he rest, aH wykkydnes kylland^t & vnclennes, & a straytte
 way takand^t, *with* discrecion gretely he prophetis in vertew of lufe
 24 euerlasting^t, & hys affeccion gos vp, so þat entre is opynd^t in be-
 haldynge of heuenly misterys to þe ee of his mynde. þe Byrnynge
 also qwhyk^t, before he felt^t not, hys sawle begyns to kyndyH, & When ex-
perienced in
prayer and
meditation,
he sees hea-
venly mys-
teries in his
mind's eye.
The burning
of love is now
kindled in the
soul.
 in þat^t qwhils he is profetabilly occupyde now qwhykliar, now
 28 slawlyer, / it warmes, als þis rotylnly body suffyrs þe [soule] þat it
 heuys & oft-tymes downen castynge¹ with dyuers heuynes, so þat þe
 self sawle *with* heuenly swetnes a-noynt^t & qwhykkynand^t to heuenly
 likyng^t þe self cleris mikyH to pas furth be gude desyre / & it irkis
 32 to dweH in þis deedely flesch. Neuer-þe-les gladly it suffyrs ad-
 uersite þat happyns, for in Ioy of euerlastynge lufe swetly it restys, /
 and þat^t IoyfuH songe þat it, gladynde in Ihesu had takyn, aH þinges
 þat^t happyns may not^t distroy, bot in deydk þe fendis falshede þat^t Nothing can
destroy the
song of joy.
 36 flees a-way, & þe begillyng^t vanite of worldly worschyp gos in
 despyte, ner þe fleschis softnes is soyght ne lufydk. ¶ þis þingis ar

¹ prout permittit corruptibilitas corporis animam aggravantis & variis molestiis sepe deprimentis.

² et inefficacia diaboli machinamenta evolant.

armyd agayns godis chosyn, þat aH-to-gedyr vnausyð to þer ower-
turnynge þat þer conuersacion has in heuyn þai myght faH; bot þa
profet not þame to ouereum, bot þat goddis holy lufar in cristis
name vnbyrsyð & als wer with[out] stryfe gladynde, says, *Tu 4*
autem [domine] susceptor meus es: lorde, þou art my takar, þat
malicius prikkynge of my fraward ennys me make [not] vnrestful.
Gloria mea, my Ioy, for in þe is al my Ioy, not in my vertew, for,
sent it is not bot of þe, worthely aH to þe is gifyn, no-þinge to me. 8
& *exaltans caput meum*: & my hede, þat is to say, þe heyst party
of my sawle be þe qwhik þe nethyrrar, þe fauerand, ar gouyrnð, to
gostely songe & contemplacione lyftand, þou suffyrs not in þis
law & fowle likynge of þis warld to be caste downe or in-bune. 12
¶ þis sothely is þe heed þat in oyle of gostely gladnes þou has made
fat, þat in charite it sulde bolne & be to me *calix inebrians*, þat is
to say, drynke of inwarde swetnes [*inebrians*] my sawle with lufe of
my makar, and slepy I sal lygge, fro lufe veraly turnyd of temporaH 16
þinges, & so as wer with swetnes no-þinge of erthly myrth feland
or heuynes, to clerenes euerlastynge I am ledde. In þis swetnes
truly of he lufe þe consciens schynys, for clenness þer lastys, & þe
hart likyngly waxis warme, þe mynde, myrthyð with giftis, waxis 20
hote, nor it likys not to behald lustis of þis exile, bot gladlyar
bittyrnes of þe warld it halsys þe swetnes þen to folow, ¶ ffor in
likynge þat faylis not vsid, to Ihesu lufe with so byrnyng desyre
it cessys not to drawe þat als sone & als lightly þe warld [þou 24
myght] turn vp so downe as his mynde fro his sauour lufe gayn-
caH. ¶ AH þinge forsoth it hatis þat contrary es to godis lufe, &
vnwerily it byrnys þo þinge to fulfil þat it seys & knowes plesynge
to god. ¶ þis certayn it suld not leefe for any payne or wrechid- 28
nes, bot qwhiklyar it suld hy godis wyH to do if it cowth persau-
any hard þinge he suld soffyr be þat caus. ¶ Truly oþer he þinkis
not nor desyres bot criste truly to lufe & his wiH in aH kyndes to
do with-owt cessynge. ¶ A mynde with deuocion of god made 32
ryche þis byrnyng wiH in gudeness of his lemman has takyn; for-
soyth he þat it chase þat it slyke on myght be þat cristis parfite
lemman sche myght habyde & a choys veseH suld be þat suld be
filyd with þe nobilest lycur of swetnes of heuynly lyfe, & his name 36
þatt is chosyn of thowsandys, with a mynde euerlastynge it suld
continwe, & with-in þe self euer þinkand with-hald, And þen be
godis help aH lettyngis of lufe he saH caste oute, And in god he saH
be glad, for þe darts of owre ennys agayns slike a lufar saH not 40

My joy is all
in Thee, not
in my virtue.

I shall be
truly turned
from love of
temporal
things.

[Fol.
XXXIV. b.]

The mind
experienced
in unfailling
love, draws
near to Jesus,

desiring no-
thing but to
love Christ.

The darts of
our enemy
against a true
lover are
unavailing.

- auayH; bot sikyrnes in consciens *with* clerenes vntrowd of inwar^t
 swetnes of hys lufe he saH take, / And euery howre his spirytt^t he
 walk^t zelde, for in a gostely crynge beand^t euery day frendefully in
 4 byrnynge of lufe is clensyd^t, þat^t no fylth of þe fowlnes of þe goste
 may last; ¶ Qwhils þoght^t in god continw^t, aH wykkednes cast^t
 owte þat males mevys of owr enmys, & fyre of lufe varily in mynde
 bydinge aH contagiuste of synne it^t clensys þat be an vngettyn
 8 desyre is drawn. ¶ Þe affeccion truly in grete heght^t set^t is so
 sikyr þat^t negligens aH-way it^t is ware of & als a deedly enmy cast^t
 away, bisynes & dreid qwhils it^t lyfis it^t leuys not^t; for þe bettyr a
 man is & to god more accept^t, þe more in charite he byrns & to
 12 wyrk bisilyar & strongar þat to his degre & lyfe longis be þe
 prikyngis of lufe he is styrd^t, And aH-way is bisy þat^t mynd^t of his
 swetyst lemman out of his þoght^t be a mynwt^t scryth, þat^t not onely
 in clethyng bot als in deyð to hawe he þinkis qwhome to lufe
 16 *with* aH his hart^t he knawes he is bydyn. And gretely he dredis
 þat^t he be drawn in þis þingis þat^t ar lest^t hym to greue. ¶ Not
 only certayn he bisys hyme, *with* aH hart^t, þat to fulfyH, als he is
 bydyn criste to lufe, bot also *with* grete likynge he is takyn þat^t his
 20 lemman he neuer forgettys, ne fro hys lufe he wil not^t part^t hym-
 self, bowand to *temporaH* likynge, if he myzt^t do þat he walde
with-outyn payne. He is truly expert^t, gostely likynge swettar þen
 bodily lufe; & þefore it^t wer meruayl if he to so grete wrongis suld^t
 24 slype, gostly cherefulnes forsakyn, hym-self if he wald^t make redy,
 þis fenyd &, as war, fals felicite to reioys, or in fleshly bewte ouer-
 cumne, þat wald^t desyre þe qwhilk^t forsoyth ilk^t holy lufar of god
 hatis. ¶ Sum, no meruayl, fowle has begillyd fleshly desire, &
 28 bewte to syght schewd sum wys & als devote to vnleful halsyngis
 has drawn, for in charite parfytely þa were not groundyð^t nor to
 lufe endles þa alway drw not^t; qwharfore *with* tempyngis halyð^t,
 qwhen þa semyd ascend^t, or þa to heght^t myght^t cum has falne
 32 downe. ¶ Bot^t doutles a trw lufar of euerlastyngnes emonge
 temptacion haldys hym-self stabyH, & in þat^t stryfe he wyns a
 crowne, qwhen odyr vnstedfast ar slayne. And cristis lufers aH
 obstakyls cassis nott to cut^t away, & þer hart^t aH holly before þer
 36 makar þa scheed^t, / & not als þis þat þer fote in lufe has not^t festynd,
 fro þe heght of þer meuyng downe castin, wax lene, bot^t rather
with-owt^t chaung^t goand, stabilly standys in wel begone, norischyð^t
 & forth broght^t in swetnes of heuynly sauyr, þat þai may gyf light^t
 40 in ensaumpyH of hollynes to þame þat ar þer out^t & *with*-in þame-

Every hour
would he give
up his spirit.

The better a
man is, and
the more ac-
ceptable to
God, the more
he burns in
charity.

[Fol.
XXXV. a.]
He takes
heed not only
to love Christ,
but never to
forget Him.

A true lover
of Eternity
holds himself
stable among
temptations.

Lovers of
Christ, stead-
fast in their
good begin-
ning, advance
to give light
to them with-
out.

self *with* fyre of lufe swetely byrnys, ¶ Errors also of fleschly
 desirs be desire of clennes þa sal slee, / þof aȝ no man in þis lyfe þe
 vngendyrð concupiscence fully may slokyn, or be so parfyte þat he
 in flesch may lyf & neuer syne. And so be þis nor þis parfyte man 4
 parfytely here saȝ not be helyð, bot in heuyn qwher lyght of ioȝ
 his wytt comforthis god to behald, & pess euerlastynge greuys &
 heuynes saȝ scomeft & kest oute, þat no greyf nowe of corrupcion
 now be qwhen euȝr-lastynge blisnes confermys þe scumfetore. 8
 ¶ þe mynde emong^r lat wakkyn & *with* lufe abydyng desire it to
 be kyndylð, & studye it to eschew likyngis of þis seyn vanites.
 ¶ þe dreggis of syne to deed truly abydis, bot in deed it parishys
 & longynge of kynde þat euery chosyn hyme-self abilland to lufe & 12
with he grace strenghtyd, agayns þe dreggis *with* clennes armyd
 glorius batels sulð vse & aȝ þinge he sulð caste downe þat emnyly
 lufars swis. ¶ Herefore sikirly qwhils þe feghtand ouercomys & is
 not ouercumne, in-to a meruellus myrth he is lyft, to qwhome al 16
 his inwarð membyrs ioȝs, for in hym-self he felys inspiryd a
 mistery of lufe, [&] in a honyly heet he ascendys on heght, & with
 gostely songe behaldis sweit louyngis sched to þe lufar, to deed
 hastand & to vnbeingis to mevingis of fleschly affeccions. ¶ Sum 20
 puttis here-to, say[a]nd þat a swete þinge in his hart sowndys & of
 gostely songe, qwharfore he is rauschyd þirstand & he is gladynð;
 bot þa ha not expownde, þat I myght vnderstand, howe þer þoght
 was chaungyd to¹ songe & melody in mynde abidys & in qwhat 24
 maner of louyng his prayers he syngis.

The dregs
 of sin abide
 until death.

[Fol.
 XXXV. b.]

Some say
 there is a
 sound of spi-
 ritual song in
 their hearts.

þat a trew lufar onely his lemman lufys, and of
 dobylle rauschyngis, þat is to say, owt of body
 & owt of lyftyng of þe mynde in to gode & of 28
 þe worþines here-of. [Cap. VII.]

Heyt of a longyn^r spirytt in hym-self schews a pure lufe of þe
 fairnes of god, for no-þinge he sekys bot his lemman & aȝ
 oper desyres clerely he slokyns; And so freely þe mynde sweetly is 32
 borne in to þat it lufys, And þe banð of lufars wyllis stabilly is
 confermyd, qwhills no þinge happyns þat a lufar fro his purpos
 may lett, nor þat may gar hyme turne agayne to pinke oght els, þat
 þe lufand, with grete esynes, his² desire may take & swyftly, aȝ 36
 tariyngs put bak, he may [ryn] to halsynge of lufe. ¶ Emong^r þis

The mind is
 so pleasantly
 borne to-
 wards what
 it loves,
 that the lov-
 ing one, put-
 ting aside all
 delay, may
 run to prais-
 ing of love.

¹ MS. to to

² MS. his his

- delitys qwhilk' he tastit in so swete lufe byrnanð, a heuenly priuete
in-sched he felys, þat no man 3itt' knwe bot' he þat' has resauyd it
& in hyme-self berys, þe letwary þat' aH ioyfuH lufars in Ihesu
4 moystis & makis þame happy, þat þa cees not to hy in heuenly
setis to sytt' [&] ioy of þer makar endlesly to vse. ¶ Here-to truly
þa 3erne in heuenly sightis abidyng, & inwardly seet ofyre aH þer
inhere partys ar glad with playly schynyng in lyghtt, And þame-
8 self þa feyH gladynde with lufe miryest & in Ioyful songe wondyrly
melytd. ¶ And þerfore þer þoghtis ar mayd sweytt' in þere saruys,
for on þer lufe þa þiuke, in scripture stodiynge & pinkynge & also
wrytynge, & fro þe wonte voyce of louynge þa go nott', þat forsoyth
12 saH be supposyd meruayH qwhen o mynde too þingis saH fulfyH
And tane heed to in o tyme, þat' is þat' worschyps & lufys to
Ihesu synganð it' offyr in mynde Ioyanð & als with þat' þat' in
bokis is he vnderstand, & now þer oper hurtys. ¶ Bot þis grace
16 generally & to aH is not' gifyn, bot' to a holy sawle holylyest taght,
to qwhome þe excellence of lufe schynis, & songis of lufely louynge,
criste enspiryng, comunly byrst' vp & now mayde als wer a pype
of lyue, in syghte of god more gudely þen can be sayd, Ioyanð
20 sowndis, þe qwhilk' þe mistery of lufe knawand & with greet' crye
to his lufe ascendynge in wytt' in scharpyst', & wysse, & in felynge
sutteH, not spred in þingis of þis warld' bot' in o god aH gedyrde &
sett', þat in clennes of conscience, & schynyng of sawle, to hym it
24 may saryff qwhome to lufe he has purposyd, & þe self to hym to
gyff. þe clarer certan lufe of a lufar is, þe nerre to hym & more
present' god is, ¶ And þerby clerelyar in god he ioyis & of þe sweitt'
gudenes þe more he felys, þat' to lufers is wont' þe self' to inscheed,
28 & with myrp with-out' comparision in-to hartis of meyk to scryth.
fforsoyth þis is pure lufe qwhen desyre of non oper þinge with it' is
mengyd, nor to bewte of bodily creature he has non inclinacioñ, bot'
rather, the scharpnes of his mynde clensyd, in o desyre of euer-
32 lastyngnes Al-to-gydir he is stabylð & with frenes of spirytt' in-to
heuyns bisily he behaldis als he þat' is rausichyd with bewte of any
qwhom he may not bot' lufe & behald. ¶ Bot rausichynge is als it'
is schewyd, in-t[w]o wys is vnderstande: ¶ O maner forsop in qwhilk
36 sum man is rausichid oute of fleschly felynge, for þe tyme of hys
rausichynge þatt' playnly he feyH not' in flesche, ne qwhatt' ner
qwhat is done of his flesch, & 3it he is not' dede bot' qwhikk', for 3it
þe saule to þe body gifys lyfe—And on þis maner sayntis sum tyme
40 ar rausichyd to þer profett' & oper mens lemyng', als paul, rausichyd

Joyful lovers
ceaselessly
haste to hea-
venly abodes

This grace is
not given to
all, but taught
to a holy soul,

that, knowing
the mystery
of love,
[Fol.
XXXVI. a.]
ascends to
His love with
a loud cry.

The brighter
is the lover's
love, the
nearer is God.

Pure love has
not desire of
anything else
mingled with
it.

Ravishing is
the being
taken out of
fleshy feel-
ing, though
not dead.

Another way
is the lifting
of the mind
to God in
contempla-
tion.

This is well
called "ra-
vishing," for
it is against
nature.

They are
called "ra-
vished in love
whose desires
are given
solely to their
Saviour."

[Fol.
XXXVI. b.]

The ravished
soul is tied to
Christ with the
band of
love, that
can't be
loosed.

Ravishing is
a foretaste of
everlasting
sweetness.

to þe pink hevyn; And on þis maner synners also in visyon sum-
tyme ar raunschyð, þat þai may se loys off sayntis & paynes of
dampnede for þer correccioñ, And oper als we rede of many. ¶ An-
oper maner of rauschynge þer is þat is lyfting of mynde in-to god 4
be contemplacion; And þis maner of rausching is in aH þat ar
parfyte lufars of god, & in none bot in þame þat lufys god. / &
weH þis is cald a rauschynge als þe todyr, ffor with a violens it is
doyne & als wer agayns kynde, & truly it is abowne kynde þat, of 8
a fowle synnar, may be a child fulfyld with gostely loy in to god
borne. þis maner of rauschynge is to be desiryd & to be lufyd.
& truly criste ay had godis contemplacion, bott neuer drawn of
bodely gouernance. Dyuers þefore it is be lufe in felynge of 12
flesch to be tane, / & fro a bodily felynge to a syght loyfuH or
dreedfuH to be tane. ¶ þat ravysching I hald best of lufe in
qwhilk man may adyH moste mede. / Clerely to see hevynly
þingis longis to rewarde, not to increse of meed. ¶ Rauschyd also 16
in lufe þai ar calde þat to his saviour desyres holly & parfytely ar
givyn & worþely to þe heght of contemplacione ascendys, with
wysdom vnwroght þa ar lyghtynd, & heet of þat lyght vndeseryuyd
with qwos faynes þa ar rauschyd þa wer worpi to feyH. þis to a 20
deuote saule truly happyns qwhen aH his þoghtis to godis lufe ar
ordand & aH waueryngis of mynde gos in-to stabylnes, & now
nowþer it wauys ne houys, bot with aH desyr in-to on broght, &
sett with ful grete heet, desyrs to criste, to hym spreed & givyn als 24
no-þinge is wer bot þis too, þat is to say, criste & þe lufand saule.
¶ To hym þefore it is tyd with þe bande of lufe vnabyl to be
lausyd; [&] fleynge be passynge of mynde a-bowne þe bowndis of
þe body a meruelus moyster itt drawys fro heuyn, to qwhilk it suld 28
neuer cume bot if it had bene rauschyd be godis gras fro inwarde
affeccioñ in gostelye heght sett, in qwhilk, no meruale, helefuH
giftys of grace it resauys. ¶ Qwhils it þefore aH onely godly
þingis & heuenly, with free hartt, not dryvin agayn knawyngly, 32
pinkis, / his mynde, also abowne aH bodily & visibil in-to heuenly
chaungyd & takin, he seis. Nere it is with-outyn doute, þat in
hym-self varilye he take & feyll þe heytt of lufe, & þen in-to
gostely songe & swetnes þer-of he be multyn. þat truly of þis 36
rauschynge sal felow he þat is chosyn þerto; þerfor þis rausch-
ynge is grete & wondyrfuH. / It passis truly, as I suppos, aH dedis
of þis lyfe, for it is trowde of euerlastynge swetnes a fortaste. / It
passis also, gylles, aH oper giftys þat in þis pilgrimage to sayntis 40

- god gifys to meyd. / In þis truly worþi þa ar a hyar place in
 heyn for hereby in þis lyfe more byrnyngly & restfully god þa ha
 lufyd,¹ ¶ Als to hee reste it is desyr to seke & hald, ffor in
 4 mykyH bodily bisynes [or] in vnstedfastnes or waueryng^t of mynde
 nowdyr it is getyne nor haldyn. / þerfor qwher any to þis is lyft,
 fuH of aH Ioy & vertew he lufis, In sikyr swetnes he saH doo, &
 aftyr þis lyfe emongis aungels companys fuH worþi & nere god he
 8 sal be. ¶ In þe meyn-tyme certayne he has swetnes, heet, &
 gostely songe, of qwhilk before I hafe oft touchyd, & be þis he
 saryfys god, & hym lufand with-oute partynge to hym draws. /
 Bot sen þe body þat rotys greuys þe sawle, & þis warldly dwellynge
 12 ovr sensualyte many þinges þinkand castis downe, þerfor not ay
 with slyke besynes synges, nor with eunylyke gostely songe þe
 sawl in aH tymes cryes. ¶ Sum-tyme certayn more he felys off
 heet & swetnes & with difficultee he syngis, sum-tyme truly with
 16 grete swetnes & besynes it is rauyschyd qwen heet is felyd þe lesse ;
 Oft also in-to gostely songe with grete myrth he flees [&] passis &
 also he knawes þe heet & swetnes of lufe with hym ar. ¶ Neuer-
 þe-lesse heet is neuer with-oute swetnes, þof aH sum-tyme it be
 20 with-uten gostly songe, þe qwhilk also bodilye songe lettys, &
 noys of Iangilars makes to turne agayne in to þoȝt. In wildyrnes
 more clerely þai meet, for þer spekys þe lufyd to þe hart of þe
 lufar, als wer a schamefuH lufar, þat his lemman befor men halsys
 24 not, nor frendely, bot comonly, & als a straungere he kyssis. ¶ A
 devoute saule sikyr fro wardly bisynes in mynde & body departyd,
 only cristis plesaunce desirand to vse, / onone cums hevnyly ioy, &
 it meruelusly myrthand, melody to it spryngis qwhos tokyn it
 28 takis, þat now forwarð wardly sownde gladly it suffyrs not. þis
 is gostely musyk, þat is vnknawen tiH aH þat with wardly bisynes
 lefuH or vnlefuH ar occupyde. No man þer is þat þis has knawen
 bot he þat has stodyyd to god onely to take hede.
- When any
one is raised
above un-
steadfastness,
he lives in joy
and virtue.
He has the
sweetness of
ghostly song,
by which he
serves God.
- Sometimes
he feels more
sweetness.
- Off he passes
into spiritual
singing.
[Fol.
XXXVII. a.]
- In the wilder-
ness the be-
loved speaks
to the heart
of the lover.
- No man has
known spi-
ritual music
but one who
has studied
to heed God
only.
- 32 The desir of a lufar to god is schewyd, & þe cursyd
 lufe of this warlde be many ensaumpyls ar
 declaryd, & þat þe mynde of god inwardly lufars
 byedis nott.

[Cap. VIII.]

¹ quemadmodum summa quies ad hoc requirendum et retinendum ex-
 poscitur.

Sweet Jesus,
I bind Thy
love in me
with a knot
that can't be
loosed.

I long to die
for love.

My life fails
in heaviness,
and my years
in wailing.

Great heat
gives increase
to sweet love.

The fulness of
my happiness
[Fol.
XXXVII. b.]
begins as I
draw near to
death.
My habita-
tion is or-
dained for me
where love
cools not.

I faint for
love, and
spend all my
time in holy
sighing.

Woe to those
whose years
are passed
without the
fruit of
charity.

O swete Ihesu, þi lufe in me I bynde with a knot vnabyH to be
lowsyd, sekand þe tresure þat I desire, and longynge I fynde,
for in the I cese not to thyrst. þerfor as wynde my sorow vanischys,
for my meyd is gostely songe þat no man seys. In-to swete songe 4
myn inward kynde is turnyð, & I for lufe longis to dye. ¶ Lyght
gretnes of gyftis me delitis, & tarynge of lufe with Ioy me ponyschis,
qwyls þa cum þat me takes, & takand refreschis. Bot þo þingis
want þat to me longynge my lemman sukt schew, þa wond me þat 8
I longe, & my longynge fully not zit þa heel, bott raper encress, for,
lufe growng, longynge also encresis. *Sic deficit in dolore vita mea,*
& anni in gemitibus; þus failys my lyfe in heuynes, & my zeris in
wamentyng, for fro my lufe I am put bak, [&] desyre of deede is 12
with-drawn, & medecyne of wrechis tarys; & I in crying ris &
sayes: *heu mihi, quia incolatus meus prolongatus est*: 'Allas, my
labour is lenghtyd; luf it is þat me noys, lufe þat me likys. [It]
me chastis, for soyne it is not gyfyn þat so mykil is lufyð; He 16
gladdis, for with hope he refreschis & coumforth vntroweð in þis
hetis he scheddis. ¶ Grete longynge sothely growes qwhen be ioy
of lufe qwhen þe dyte of gostly songe¹ is in þe sawle, & grete heytt
to sweite lufe gyfis increse, & now no þinge is so lesuð as to þinke 20
dede lyfe. ¶ ffor þe flowre in qwhilk this þoght is norissyd, it
may not haue ende, bot Ioy þat bisily waxis grete in þe lufar, & þat
is wondyr þoght, of deede & melody it makis aH one. ¶ Truly
when I to dede drawe, fulnes of my blisnes in me begynnes, þat 24
aH-myghty god qwhome I lufe to me saH gyfft. / My seet sothely
in place is ordand qwher lufe kelys not, nor vnto slawnes may not
bowe. His lufe certayne my hart kyndyls for his fyre I may seyH,
qwhar-by strenght of my sawle knawes no greyfe qwhils I am 28
strenghtyð holly in solace of lufe. ¶ ffor lufe I faynt & in holy
sighinge al my tyme I spende, & þat to me sal be no repreife b3-for
godis aungel to qwhos felischyp byrnyngly I desyre, with qwhome
also in strong hope I byid to be endyd. ¶ And lovyng þat gladyns 32
a longar now saH relees, & blisful syght with Ioy saH opynly
schewe þat he desiryð & lufyd. ¶ Bot ay woo be to þame qwhos
days ar slippyð & passyð in vanite, & þer zeris with haste ar pari-
schyd with-outen fruytt of charite, þat longis in lufe vncleue And 36
for fayrnes of rotyn flesch, þat is bot þe couerynge of fylth & cor-
rupeion, with-outen swetnes to deed ar ledð; Apon qwhome also is
fallyn þe fyre of wreth & couetys, & þe swne of light euerlastyng

¹ lufe crossed out before songe.

- þa ha not seyne. þis gos in-to exið filowande þer vanite ar made
 þame-selese vayne als þo wer þat ha lufyd. þerfore when þai sað
 be demyd, þa sað criste scharp & intollerabyð to þer eyne for þam
 4 þer hartis in þis lyfe felt hym neuer sweet. / þa truly here in þame-
 self þat hym felys sweett, þer doutles welcheryd þa sal hym see.
 ¶ Slike truly to hym als we now ar, slike one he to vs þen sað
 appere, / to a lufar certan lufly & desirefuð, & to þame þat lufyd
 8 not hatefuð & crueð. & zitt þis chaunge of his party is nott, bott
 of ours; he sothely ay is one vnchaungabyð, bot euery creature
 slyke sað se hyme als he is worpi. God truly wyfully hym-self
 scheuys to ilk man als he wyð, & þerfore in one lityð part of tyme
 12 & at ons to ryghtwys plesyng & to vnryghtwys wroth he sað
 appere. / Lufe truly of resonabið sawle so doys, be it goyð be it
 yð, after it it sal be demyd / þat is no-þing so spedefule to gett Ioy
 euerlastyng als is þe lufe of criste, nor no-þing sonar bryngis to
 16 vttyr dampnacion als lufe of þe warld. / Luf þerfor euerlastyng
 oure myndes myght enflawme, & cursyd lufe & hatful of fleschly
 affeccion far be putt owte. ¶ Swetnes of heuenly lyffe vs moyste &
 to vs be not lesuð bittyr swetnes of þis lyfe to lufe; ffor gað of
 20 dragons,¹ þat is to say, cursidyst wykkynnes, & bittyrnes of falshede
 is wyen of synnars,² for þai it drynkand ar so maddyd þat þa see
 nott to þam qwhat is to cum; and venum of neddyrs;³ þat is
 schrewdnes killand, to þam is dedely drynk, & vnaby to be helyd,
 24 for þer males is incorigibyð. [Fol. XXXVIII. a.]
- ¶ þis warld truly has likyngis of wrechydnes, ryches of vanite,
 wondyng flateryngis, dedely likeyngis, wode luste, made lufe, hate-
 fuð dyrknes, mydday in þe begynyng & at þe ende nyght euer-
 28 lastyng. If[t] has also salt vnsalt, sauyr vnsauyrð, fowle bewte,
 horribil frenschyp, chiryschyng nyght, bittyr hony & kyllande
 fruyte. / It hase also a rose of stynke, Ioy of waymentyng, melody
 off heuynes, louyng of despyte, truly drynke of deed, Aray of
 32 abhominacion, þe ledar begiland & þe prince downe castand. It
 has also þe geme of heuynes & scornfuð praysyng, of lillis blaknes,
 songe of soro & foule bewte, / discordyng frenschyp & snaw blak-
 nes, solas forsakyn, nedy kyngdome. It has a nyghtyngale mor
 36 roryng þen a cowe, A swete voys with-outyn melody, a scheep cled
 in foxis skyn, & a dowe wodar þen any wode best. / Flee we þerfor
 bodily & warldly lufe, qwas bake has a pryke if að þe face flatyr;

They who
 feel Him
 sweet in
 themselves
 here, shall
 doubtless see
 Him there.

God shows
 Himself to
 each man as
 He will.

The power of
 a soul's love
 is,
 if of Christ,
 to gain joy
 everlasting,
 if of the
 world, utter
 damnation.

[Fol.
 XXXVIII. a.]

This world
 is full of
 pleasures
 that are de-
 structive,—

joy of lamen-
 tation,
 melody of
 heaviness.

A sweet voice
 without
 melody, a
 sheep clad in
 fox's skin,

¹ Or R. *ffel draconum.*

² Or R. *Vinum impiorum.*

³ Or R. *Venenum aspidum.*

a bath burning
with fire
of hell.

To those who
have their de-
sires bent on
love of this
world's
creatures,
it is a great
burden to
think of God.

They have
the palate of
their hearts
filled with
the fever of
wicked love.

[Fol.
XXXVIII. b.]
He that burns
in perfect
charity feels
no sin.

qwos flowre is anoytt^t with gaH, & þe pape of neddyrs, þof it be
priuely, it^t heris; qwos sauyr cuttis mans saule fro gode, & þe bath
byrnys with fyre of heH; qwos gold^t in-to moH saH turne, & þe
ensens fyre of byrnstone saH scheed^t. ¶ Here is lufe with-outen 4
meyknes, wodnes ful likyng, þe qwhilk þe saule to it bun suffyrs
not^t to be Ioynye to sayntis setys or in godis lufe haue likyng. /
¶ To þame sothely þat has þer desyre bowyd to lufe of þis warldly
creaturis, hevy it^t is, & to greet byrdyn of god to þinke, þof mynde 8
of hym be swettyst & to þinkars meruelusly it waxys sweytt. ¶ If
þa begyn of hym to pinke, onone fro þer mynde he serithys & to þer
olk thoythis þa turne in qwhilk^t ful longe þa ha restyd. þai ar bun
certan with þer iH custum, and to so seyke & vnclene myndis with 12
grete & longe vse of gostely þoȝt & castyng^t a-way of fleshly ymagin-
acioñ AungeH foyd^t saH not sauyr. ¶ þa haue certan þe palate of
þe hart filyd^t with feynr of wykkyd lufe, / qwarfor þai may not fele
swetnes of heuenly Ioy. ¶ Als if it happyn into þer myndis gude 16
þoghtis to cum, þer hyde þa not, bot soyne, þe tokyns of godis
inspiracione put ow^t be rotyng of yH, þa go fro yH to wars, & the
more dampnably þa fale þat þa to þat gude þat þa wer with touchyd
consentis not. ¶ So þa þat ar chosyn, þat growndly ar byrnyd with 20
lufe off gode / & to criste drawes with-owte partyng, if any tyme il
þoghtis þer saule pluk^t or do stres to entyr, onone to heuyn behald-
and þa caste þame out^t & with heet^t of þere affecciō slokkyns, & no
meruayle ffor with gude custume þam-self^t þa rayse so þat non erthly 24
þinge nor odir of venemyd swetnes in qwhilk þa suld^t haue luste þa
take. He sothely þat in þarfye charyte byrnys, felys no synne, no
wikkyd luste, bot^t rather in his god he Ioys, & nowdyr angyr ne
vnclennes hyme heuys. 28

Of diuers ffrenschips of gude & ille & as it may be
lawsyd; of scarisnes & of frenschip of men &
wymmen, & of trew frenschip & how chosyn in itt
in þis lyffe Ioys & of foly of sinne þat abstene to 32
mikylle, or ar nakyd, & of fleshly frenschip, &
aray of men & wymmen. [Cap. IX.]

Friendship is
the knitting
of two wills,
and should
exist chiefly

Frenschyp is knytyng of two wyllis to lyke þinges consentyng
& to vnlyke dissentyng; and þis frenschyp may be betwyx 36
guyd & be-twix euyl, bot be dyuers desyrs. & moste þis aght to be

- betwix god & mans saule, þe qwhilk his wyH to godis wyH is bui between God and man's soul.
to conferme in aH þinge, so þat qwhat god wyH it wyH, & þat^t god wyH not^t nor it wyH. þus sothely be-twyx þam sal be ful frenschyp.
- 4 In meunys desyrs qwer is tru frenschyp? god forbede þat bodily sondyrans make partynge of sawlis, bot^t rather þe knot vnlosyde of drawyng frenschyp sal comforth heynes of bodily sondyrynge, þat þe freynd^e with his freynd^e saH þink he is, qwhils he seys sted-
- 8 fanes of wills vnlosyde. It is certan trw frenschyp qwhen a freynd^e behauns hym to his frende als to hym-self / qwhen he þinkis his freynd^e hym-self in a-nodyr body, & his freynd^e he lufis for hym-self, not for profett þat he trowys of¹ hym to haue. ¶ Bot it is
- 12 askyd, if þe tone freend erre qwhedyr saH frenschyp sees? Sum says frenschyp is not parfytte bot if it be betwyx þame þat ar lyke in vertewe; / bot how was þat parfytte þat myzt^t be brokyn? þe tone errand^e now is it not parfytte, & so sothly it may go to nozt. þat^t is
- 16 agayns resone qwhere a man is lufyd for hym-self, not for profett^t or lykyng. ¶ In frendys sothely is it nozt necessary þe tone be chawngyd for chaungyng of þat toþer, bot frenschyp, sene it is vertew, impossibyl it is þat^t it be voydyd in any man with-out^t his
- 20 chaungyng. / Qwharfore it^t is not^t brokyn for erre of þe tone, bot, ande it be trew frenschyp, more bisy it saH be to caH hym agayn þat erryd. & þus frenschyp bus be callyde lufe, be qwhilk he wyH & gettis guyde to hys freynde als to hym-self, & for no erre
- 24 itt may be brokyn qwhylyst þa lyfe. ¶ ffrenschyp certan lyghtlye is lousyd qwhen in þe frendes ar not^t fune qwharfor he sulde be lufyd, þat is to say qwhene frenschyp is not profetabyH ne lykand for qwhylyk freyndis now ar lufyd, & slike frenschyp is fenyde, for it
- 28 may not last bot qwhilste lust & profett^t bydis. ¶ Bot þat be caus qwhar of² trew frenschyp in frendys is not dissoluyde qwhils þa lyfe, þerfor trewe frenschyp is not brokyn qwhils þa ar, bot, þe tone errand^e, zit both may lyfe. & þerfore, þof on erre, zit^t lastis
- 32 frenschyp, if it be trewe, for þame-self þa lufe after þam-self as þa ar gude, þat bus be vndirstandyd not of gudenes of maners bot of kynde. ¶ Kynde truly gars a man seyke hym a trew frende, for kynde desyrs kyndenes & fayth to kepe, & itt wyrkis no-þinge in
- 36 wayne; qwarfore þat frenschyp þat^t is kyndely sal not^t be lausyd, kynde lastyng^t, bot if it be in-to grete wronge of kynde þat lufyd kynde gaynstand^e, & þat may kynde o no wyse do, bot if it be oppressyd with rotyn maners. ¶ ffrenschyp þerfore þat^t anyþinge

True friendship is when a man behaves to his friend as to himself.

Some say friendship is perfect only when between equals in virtue.

Friendship, as a virtue, calls back the erring friend.

[Fol. XXXIX. a.]

Nature makes a man seek a true friend.

¹ In margin in another hand; altered from he ² fore struck out before of

Friendship
is not cast out
by poverty,
fault or foul
disease.

I do not know
by what mis-
chance a true
friend is sel-
dom found.
Every man
seeks his
own; and no
man has a
friend who is
as himself in
another body.

[Fol.
XXXIX. b.]

Women's
reasoning is
less quick
than men's.
They are be-
guiled,

and look not
to holiness.
Love of man
to woman
was ordained
of God,

kyndyls þat is not þe same þat is lufyð, slakis & is slokynde qwen
þat þinge þat stirryð þe lufe is not hað, / as if maners or riches or
fayrnes frenschyp be hað with yH maners, riches scriþinge, fayrnes
wastyð, frenschyp Also vanyschys & of hym þat it had is sayde 4
no-þinge vnhappyar þen to be happy. ¶ Bot ffrenschyp þat kynde
wyrkis in frendys, with no pouert is cast owð, with non error done
away, with none fowlnes of body is endyð qwhilst kynde lastys þat
is cause of þis frenschip. Slike frenschyp is pure naturel, & þerfore 8
meyð ne vnmeýd, bot if it oght freyt agayn godis commament, it is
worþi. It has also a grete likyng with it knytt in qwhilk it adyls
no meýde ne vnþanke. ¶ Tru frenschyp may not be with-out
likyng be-twyx frendys & þaire desirefuH speych & comfortabyH 12
chere. / And þis frenschip if it be enformyð with godis grace &
aH-to-gidyr in god it be, & it to hym be gyfyn, & so þen holy fren-
schyp it is calde & fuH meýd-fuH. ¶ I wote not soythelye be
qwhat vnhap now is fallyn þat vnneyth or seldom is fun a trew 16
freynde; ilkone his awen sekys & no man has a frende of qwhome
he says he is my-self in a-nodyr body; þa bow to þer awen profett
& likyngis, & gyl to fulfyH in þer frendys þa schame nott. þerof is
demyd þat þa trew frendys ar not, bot fenyð, for þe men þai lufe 20
nott bot owðyr þer gude þa couet or to fals flatering & fauyr þa
tent. ¶ fforsoth be-twyx men & wymmen þof frenschyp be perlius,
for fayr bewtee a freyH sawle lyghtly chirischis & temptacion seyn
settis fleschly desyre on fyre & ofte¹ tymes syn it inbryngis of body 24
& sawle, & so wymmens cumpany to men is wont to happyn to
destruccion of vertow: And zit þis frenschyp is not vnlefuH bot
meydfuH, if it be had with goyde sawle, & for god if it be lufyð,
not for swetnes of flesch. ¶ If wymmen truly þame-self saw despisyð 28
of men, of god þa sulð pleyn þat made þame slik of qwhome men
sulð dysdene, & of heyH paraunter þa sulð mistrest; þame-self for-
sakyn þa trow, if þa counseH of men or helpe take not. In þame
certan resun is less qwhyk, & þerfore lyghtly þa ar begilyð & soyne 32
ouyrcumne, & þerfore mykyH þame nedys counseH of gude men. /
Of yl tru'y iH ar þa drawen, ffor mikyH redyar þa ar to lykyng of
luste þen to clerenes of holynes. ¶ þer is also a kyndely lufe of
man to woman þat no man wantys, nor zit þe holy, be kynde 36
of god fyrst orlaund, be qwhilk to-gidyr beand & acordand be
kyndely stirryng felaly þa ar glad. þis lufe also has hys likyng,
as in spech & honest touchyng & goydly dwellynge sam; be þe

¹ Altered from of; in margin in another hand.

- qwhilk¹ man gettis no meyd¹ bot if it be mellyd with charyte, nor
 vnþankis he gettis bot if it be filyd with synne. ¶ If ih¹ meuyng¹
 ryse be qwhome he pinkis of lust & þa to it go, doutles gilti þa ar
 4 of deed¹, for agayne god þai synne. ¶ þa trespas fowh þerfore þat
 say þat aH ovr dedys inwarde or vtward¹ ar meydfuH or vnmedefuH,
 for þa wald¹ put away, or at þe leste kyndely dedys & likyngis þa
 stryfe in vs not to be, & so confusion too nobyH kynde to brynge
 8 in þa ar not aschamyd. ¶ þat frenschyp certan & cumpany of
 men & wymmen is vnlefuH & forbed in qwhilk þa in covetis acorde
 fowh luste to fuffyH of þer desyre, euerlastyng potand behynde,
 in temporall solas & bodily lufe þa seyke to florysch. ¶ þa also
 12 greusly synnes, & most þat holy ordyr has takynn, & gos too
 women as woars, sayand¹ for þer lufe þa longe & nehand sweltis in
 greet desyre & stryfe of þoghtis, & so þame lyght & vnstabyH to
 wrechydnes of þis lyfe & endles also þa leed. & þa saH not¹ be left¹
 16 vnponyschyd¹, for þer dampnaciō with þame þa bere, of qwhome
 be psalme is sayde: *Sepulcrum patens est guttur eorum*, &c., þat¹ is
 to say: 'þer throytt is an opyn grave; with þer tungis falsly þa
 wrought deme þam gude.' ¶ Gode certayne wyH þat wymmen of
 20 men be not despisyd nor be vayn flatteryng be begilyd, bot in aH
 holynes þat longis to body & sawle truly & charitefully þat þai be
 taght. Bot seldum is he fun þat now so doys, bot rather þat is to
 soro, Audyr for gyftys or þer bewte to get, þa study þame to informe.
 24 Qwarefore oft-tyme it happyns þat þat if þa tech þame in o þinge, in
 a-nodyr þa dystroy¹ þame, & þo þingis þat wymmen plesys to vse, þat
 þa be nott greuyd¹, þa wil nott or þa dar nott forbeyd¹, þof it be yH.
 ¶ Trew frenschip certan is sadned of lufars & coumforth of myndis, [Fol. XL. a.]
 28 releve of greif & out puttyng of warldly hevynes, reformation of
 synnars, encrese of holynes, lessyning of sclaunder, multiplyng of
 gude meyd¹. Qwhils a freynde be his freynde be helefuH counseH
 is drawn fro yH & to do gude he is enflawmyd¹, qwhen he seis in
 32 his freyncl¹ gras þat¹ he desires to hafe. Holy frenschyp, þerfor, is not
 to be despisyd þat¹ has medeyn of aH wrechydnes. ¶ Of god truly
 it is patt, emonge wrechidnes of þis exile, with counseH & help of
 frendys we be comforthed¹, vnto we cum to hym qwher aH we sal be
 36 taght of god & in setis endles seet, in hym þat we haue luffyd¹ & in
 qwhome & be qwhom we had frendys, with[owt] end we saH be glack.
 ¶ firo þis frenschyp I may no man except be he neuer so holy, bot
 he it nedys, bot if þer be any slyke to qwome no man bot Aungellis

Joined with
charity it is
meritorious;

but in cases
it is wicked.

Cursed are
those who
mislead wo-
men in love.

God would
have women
truly and
charitably
taught of
men.

A friend may
be drawn by
a friend to
good,

but God alone
can comfort
us in our
wretched-
ness.

No man can
do without
God's friend-
ship.

Man rejoices
in his friend's
presence ;

his soul is not
comforted by
things stink-
ing, unclean
and worldly.

The man that
rejoices in
God's works
shall take
comfort.

Man's body
is for God,
and must be
kept for Him.

[Fol. XL. b.]

saryfs. *per ar sum þat in godis lufe Ioys & with his swetnes so ar*
moystyð þat þai may say Renuit consolari anima mea : ¶ My sault
 gaynsays to be comforthid *with* wardly chere *with* qwhilk wardly
 lufars þame-self refreschis. ¶ Neuer-þe-les it behouys þat after 4
 kynde & grace in þis þingis þat to þe body is nedefuH, & in me & in
 men, þat þa be delityð. ¶ Qwho ettis or dryukis or takis recreacion
 of hate or cold *with-uten* likynge? ¶ Qwho has a freynde & in
 hys presens spech & *with* hym dwellynge & part takynge of hys 8
 gude is not glad? sikyrlly none bot wode & þa þat wantys reson, for
 in þis & odyr lyke is mans lyfe comforthyð, þof it be þe holyest &
 in god þat qwhikestly Ioys. ¶ It is not þerfore of slyke comforth
 to be vnderstandyð ' My saule gaynsays to be comforthyð,' bot of 12
 styunkand & vnclene & vnlefuH comforth of wardly þinges; And
 afterwarde he sayde ' Lorde, in þi wark þou hast gladynd me & in
 þe wark of þi handis I sal be ioifyuH.'¹ ¶ Qwho denyis þat he saH
 take comforth þat says hym-self to be myrthyð in godis warkis? 16
 Bot þe vnwyse man sal not know þis nor a foyH vnderstande. Sum
 truly has þe lufe of god, bot not after conyng, þe qwhilk qwhils þa
 study to put by superfluite, þa ar also vnwysely Also þa ar brokis of
 þer necessaris to cut away supposand þat þa gode may nott plees, 20
 þamself bot if þa castis be to mikyl abstinens & vnmesurde nakyd-
 nes. ¶ And þof aH palenes of face be þe bewte of solitary man,
 neuer-þe-les þer seruys is not ryght ordand, for if þa be bydyn þer
 bodis to chastis & to brynge itt in-to þe seruys of þe spirytt, zit awe 24
 þa not þer bodys to slaa, bot kepe þam to godis worschyp to tyme
 he sondyr þe saule fro þe body þat he has ioynyð. ¶ Slike þerfore
 to men ar scharp & in þam-self bittyr, And kepyng of frenschyp þa
 know not nor þe way þerof þa keep. ¶ Lufe forsoth of kynsmen, 28
 if it be vn-manerl, fleshly affeccione it is cald, & it is to be brokyn,
 if it lettis fro godis lufe; And if it be manerl, kyndely it is calde,
 & lettis not fro godis seruys, for kynde in þat it is wyrkis not agayns
 þe maker þerof. ¶ Aftyrwarð worpily wymmen of our tyme ar 32
 repreuabyH þat nw array to hede & body in so maruelus vanite has
 fun & broght vp þat to behaldars bothe drede & wondyr þat put.
 ¶ Not onely agayns þe sentens of þe aostyH in golde & dressynge of
 here to pryde & wantonhede þa go sarifand, bot also agayns mans 36
 honeste & kynde be god ordand brode horns & in gretnes horribyH

¹ R.: Delectasti me domine in factura tua & in operibus manuum tuarum exultabo.

² R. vir insipiens non cognoscet & stultus non intelliget hoc.

of here wroyght þat grw not þer, on þer hedis þa sett, of qwhome
 sum þer fowles to hyde or þer bewte þa study to increse with paynt-
 ynge of begillynge avotre þer faces þa color & qwhittyn. ¶ Clethyng
 4 also newly korvin both men & wymmen ful fondly vsis, not seand
 kynde qwhat besemys, bot qwhat newe nysek of tithandis & vayne
 nwelte þe feynd stirande he may vp brynge. ¶ If any of slyke
 þingis zee ful seldum wald snyb, to scorne he is laghyd, & mor þa
 8 charge a fonde tayH þen þer amendys. / Pass þa þerfore, takyn be þa
 & also snaryd, þis ladys & wymmen þat ar cald worþi, þat desyrs
 for a tyme to be fayre & euerlastyngly to be fowle; for after þis ioy
 heH payn þa saH feyH þat not criste in þis lyffe bot foulest vanite of
 12 þis world has lufyd, þame-self crownand with rose or þa welkyd,
 bot let vs passe.

Women now-
 a-days wear
 large masses
 of false hair,
 and paint,

seeking only
 for novelty
 and dress;

but hell-pain
 shall come
 upon them.

¶ þat with ilk tyme & deyð godis lufe is to be
 mengyd þat failys not for wel ne wo. And of þe
 16 worthynes þerof & of teris turnyd to songe.

[Cap. X.]

Luf of þe godhede man þat it parfityly þirllis & with fyre of þe
 holy gost truly enflaumys, with meruellus gladnes his saule to
 20 it takis & fro mynde¹ of a lufar it byndis þat to vayn itt may not
 turne & to his lufe bisily he goys. We may forsoyth, if we be trw
 luffars of our lorde Ihesu criste, qwhen we walk apon hym pinke,
 & souge of his lufe hald qwhils we in felyschyp sytt, & at þe burde
 24 his mynde we may haue & also in tasyng of meet & drynke;
 ¶ Att euery morseH of meet & draght of drynke god we awe to
 loyf, / And in tyme of our meet takynge & space be-twix morsels
 to zeild hym loueyngis with honily swetnes and cry of meteH &
 28 with desire in meet qwhiel to zerne. ¶ And if we be in labur of
 handys, qwhat lettys vs our hartis to hevyns to lyft & þoght of
 endles lufe with-oute cessynge to hald? ¶ And so in aH tyme of
 our lyfe qwhik & noght slawe no-pinge bot sleep our hartis fro hym
 32 saH putt. ¶ O, qwhat ioy & gladnes to þe lufar scrithis!! O how
 happy & truly desyrefuH swetnes his saule fulfylls! ¶ Luf certan
 is lyfe abydinge with-owt end qwher it is seet, qwhen þe lufe after
 lufely desyre in hevyns rotyd prosperite ne aduersite may chaunge,
 36 als wysist men has writtyn. ¶ þen no meruayH þe nyght to day

We can think
 of God in our
 walks,

as we eat and
 drink,

and as we do
 our work.

Nothing but
 sleep shall
 take our
 hearts away
 from Him.

[Fol. XLI. a.]
 No wonder
 night shall
 be turned to
 day!

¹ & ab amoris tanti memoria nec ad momentum vagare permittit, ligat mentem amantis ut ad sana.

- be lufyd. / Truly oght ellis if I lufe, my consciens me bitys þat I lufe not ryght. I drede þat at I lufe, luf not me agayn, & 3it I adred for drede iH lufars departis & aH þer vanites wastis.
- 4 ¶ Oftymys also odyr noys happyns þat gaynes & swetnes of lufars sturbyls; bot he truly þat lufys god *with* aH his hart þe clerar is in his conscience, / þe more byrnyng he knawes hym-self in luf of god. þerfore his luflyest lufe he knaws fro qwhos swetnes dede 8 departis not, bot þen parfityly his lufe fyndis qwen he fro þis warld passis to hym sikyrlyest he is Ionyd þat fro hym neuer after he sall be putt, bot in halsyngis miriest besily he rynne & hym þat he has lufyd & couetyd opynly seande *with*-out ende sal be glorifyed.
- 12 ¶ þis lufe to fyre vnslokynð I lykyn; the whilk no power of ennmys may cast downen, no softnes of flatery may ouyrcum. ¶ þis lufe clensis vs fro owr synnes, & in vnmesurde heet of obstakyls byrnys þat suld let to lufe, & in þe hattyst flawmys of godis lufe 16 makes vs clerar þen golde & þe swn bryghter. / þis lufe bryngis vs gostly medeyn, / & I hope no þinge emonge aH oþer þat may be nowmbyrde of clarkis þat may vs socur so milkyH & clens & fro aH dreggis of wykydnes vs clere als feruent lufe of þe godhede & con- 20 tynuaH þoght of owr makar. Teris fro defaultis ar wont to wasch vs & heynes of hart putis by dampnacione, bot byrnyng lufe aH odyr passys, More þen can be þoght, & makis mans sawle schyne moste excellently. þerfore before aH þinge þat we may do, þe hart 24 of þe kynge euerlastyng it gettis & in IoyfuH songe is worpi to be seyn. / I say not, gretynge is vnprofetabyH, ne soro of hart vncumly or not to be lufyd in þis exiH, / bot I meruayH þat any so hy¹ rauyschyd in songe of lufe þat in his deuocion or prayinge or 28 meditacion may not grete, bot rather I say þat prayer & meditacion of slyke a lufar in-to songe is turnyd in-to melody of heuenly swetnes multyn, þat rather he gyfis aungeH sownde þen mans, in qwhilk honyly heet Anoy[n]t not to heuy bot to Ioy he is takyn 32 &, teris as wer wyp away, in þe spryngis of endles & tru Ioy is myrthyd. ¶ Owr doctors say: parfyte aw to greit, & þe more parfite more plenteus of tenys þai suld be, for wreechidnes of þis lyfe & for þe delay of heuenly lyfe: to me certan a wondyrfuH 36 longynge in godis lufe was nere, & noy of bodily gretynge for þe gretenes of inward swetnes has cessyd. He certan *with* endles lufe þat is not byrnyd, *with* teris nedis to be purgyd. ¶ To hym in lufe euerlastyng þat longis, lufe is enoght to chastys, þer is no

If I love
ought else
[Fol. XLII. b.]
my consci-
ence stings.

The more
love for God,
the clearer
conscience.

His love is
a fire un-
quenched.

It cleanses us
from sin,

and brings us
ghostly
medicine.

Tears wash
from faults,
heaviness of
heart puts
aside damna-
tion, but love
is more
powerful
still.

The more
perfect, the
fuller of tears.

He that is
not burnt
with endless
love needs be
purged with
tears.

¹ hy above the line in another hand.

Love's wound
is the great-
est.

Love makes
men pale.

[Fol.
XLII. a.]

Love binds
together God
and man.

wounde¹ grettar ne sweeter þen of lufe. Forsotlie² slykone if he
walkþ wepe, he is not suffyrð, most in preuay deuocion, in þat þe
holy goste hym vp raisynge þe mynde is vp takyn, & with aungels
swetnes luffly louyngis & his þoghtis to god he syngis. þe seet of 4
lufe is lyft on heght, for in-to heuyns it rynnys, & in erth also me
pinke itt^t soteH & crafty þat men sumtyme luffly broyn it makes &
payH, qwhome it makes to weH þat afterward þa may wax greyne, /
to fayH þat þa be stronge. þerfore to rest of endles Ioy he drawes 8
nar, & dredeles hym-self mengis with syngars to his makar; for þe
more byrnyngly he lufys þe swettar he syngis & more delicius he
felis þat he strongely desirde. / & if þe way seyme scharp & longe
to þame þat lufis not, lufe neuer-þe-lesse, god & man cuppyls & 12
with schort labore fulfyllis þe abidars.

That parfite lufe to god byndis with-oute lowsynge &
makis man myndy of his god, bot lufe of þe
warlde fallis to noght, And of the kynde of trew 16
lufe stabille ay lastynge sweit soft & profetabyll,
& of fals lufe, venemus, fowle, & vnclene.

[Cap. XI.]

We should
give our
hearts com-
pletely to the
love of God.

We should
seek unity
with God.

Our love is
fiercer than a
burning coal.

Who could
bear this, if
it should last
the same for
ever?

þis warlð is parfite if we owr myndes fro lufe of creaturis pythely 20
depart & to onely god þame truly with-owte departynge Ioyn.
¶ And in þis wark^t more parfyte we be þe better we ar. þis deyde
is abowen aH odyr, for aH þat we do to þis ende is referð þat we to
god parfytely be knyttyd in onned. ¶ And fro þis onned many 24
þingis draws, þat^t is likynge bewte of þis warlð, vanite of men &
wymmen, Riches & worschyp, louynge & fauyr of pepuH. þerfore
þis wark to fulfyll our-self vs must vse, aH þinge putbak & forgetin
þat vs myght^t lett. ¶ Lufe certan to the qwhilk^t we ascend in þis 28
wark^t is qwykkar þen a byrnyng coyH & þe effect^t in vs sal do, for
both byrnyng & schynnyng owr sawlis it saH make. þis is lufe
þat of a creature may not be begylid nor in heuyn scornyd ne put
fro meyd. / Flawm of þis fyr qwho myght^t longe soffyr, [if] it in o 32
maner sulð ay last^t? bot oft-tymes it^t is tempyrk; þat it wast^t not
kynde be þe body þat rotys & greuys þe sawle, for þe rotyng^t flesch
suffrys not owr mynde in god bisily to be borne. ¶ Heet certan of

¹ This seems to be altered by the writer from *woynde* to *wounde*.

² to *chastis struck out before* forsothe.

- verray deuocion is be tymes as be sleep and mys-vse of body or
 labyr, & ȝit þe byrnyng is not slekyd, bot it is not felt as it was
 be-fore. To vs truly it cumys agayn qwhils we turn not to god, &
 4 makis vs mend of seyknys of mynde, & swetnes it gyffis; þe body
 also fro many seyknys it delyuys, qwhils it kepis vs in temperans
 & sobyrnes, Owr saulis it raysis to hevyngly desyres, þat we in lawe
 pingis haue no delite. ¶ þis is þe lufe þat criste rauyschis in-to our
 8 hertis & makis owr myndes sweet, þat with-in to songe of louynge
 we byrst vp, & als wer chauntand, we synge. I hope to þis be no
 lykyng lyke, for with clene swetnes it moystis & holy likyng it
 gladyngs. þe sawle þat it takis with blyst fyre is purgyd, & in it
 12 bidys no rust ne fylþ, bot aȝ-to-gidyr with heuenly [ioy] is þirlyd, so
 þat owr inward kynde in-to godly Ioy & songe of lufe it semys
 turnyd. ¶ þus forsoth euer-lastyng lufe gladis & plenteuus lykyng
 inschedis, so þat þe frendys þerof ar not compellyd [to] Any desire
 16 of warldy creature to bowe, bot frely into louynge & luf of Ihesu
 criste þa may melt. ¶ Lern þefore to lufe þi makar, if þou desyre
 to lyfe qwhen þou hens passys; do so þat þou lufe god, aftyr þi
 deede if þou wylt lyfe; All þi mynde to hym gyfe þat fro temporall
 20 & endles sorowis may kepe it. ¶ Be-war þi hart fro hym be not
 sondryd þof þou in aduersite or wreechidnes be sett, for so þou salt
 be worpi with Ioy to haue hym [&] hym to lufe withoutyn eynd,
 ¶ In þat certan a trew lufar þi-self þou scheuys, þe mynde of god
 24 if þou suffyr not slyp, prosperite or grefe qwhedyr so cum. ¶ O
 gude Ihesu þat gaf me lyfe, me in-to þi lufe desirand leed, Al myn
 entent take to [þe], þat þou be aȝ my desire nor be-ȝonde þe no-
 þinge my hart sal desyre. ¶ Soro certan & aȝ heuyns fro me suld
 28 pas, & to me cum þat I desire, if my saule had hard or takyn þe
 songe of þi praysynge. ¶ þi lufe euer in vs myght byde, qwher-of
 we may it feyH. / þefore my mynde to þi power take & make itt
 stabyH, þat with vayn & vnprofetabil fantesis it vanisch nott nor
 32 with errors be scornyd, nor be it bowyd to erthly felicite or lufe or
 louyng, bot my mynde so in þe sattyld so in þi lufe byrne þat, with
 no chauns sodan ne auysyd it be kelyd. ¶ Any creature of þis
 warld certan if I luf, þat to my list in aȝ kynde suld pleis, & I my
 36 Ioy & ende of my solace in it I sett, qwhen it to me suld cum I
 myȝt weH dred for byrnyng & bittyr partyng, / for aȝ felicite
 þat I haue in slike lufe in þe ende is bot greteyng & soro qwhen it
 drawes nere þat payn moste bittirly þe saul suld ponysch. ¶ Aȝ
 40 likyng also þat men in þis exile has behaldyn, to hay is likynde

It frees our
bodies from
sickness,

and raises
our souls to
heavenly
desires.

Everlasting
love gladdens.

Learn then
to love thy
Maker if thou
wilt live after
death.

[Fol.
XLII. b.]

O good Jesus,
who gave me
life,

let my heart
desire no-
thing beyond
Thee.

Jesus, fix my
heart on
Thee.

If I set my
love and joy
in any creature
of this
world the
parting
would be
bitter.

The nature
of true love

is that it
changes not.

The comfort
of loving song
shall not fail
in the hour of
dying.

The presence
of my love
brings glad-
ness and a
feeling of
safety.

[Fol.
XLIII. a.]
Love as I
have ex-
pounded,
with angels
take thy
place.

Love does
not burden,
the bearer.

It is spiritual
wine, making
the chosen
bold.

pat now florischys & waxis greyne bot sodanly it vanyschis as it had
not bene. ¶ So no meruayle þe ioy of þis warlde semys to þame
pat right behaldis, & solas of synly bonde ilk' odyr filoyng in on
astate neuer abydes, bot passis, to it cum to noght. In lahyr neuer- 4
þe-les & greyfe aH standis, & no man may þat eschew. ¶ þe
kynde certane of trew lufe & not fenyeð is þis þat it' stand ay
stabyH & with no new þing' chaunge. ¶ þe lyfe þerfore þat' lufe
myght fynde & truly know it' in mynde, fro soro it sal be turnyð 8
to ioy vnspokyn & in seruys of melody it is conuersant. Songe
certan it sal lufe, & in Ihesu synganð, to a byrd it sal be likkynd to
þe deed' synganð. ¶ & in þe diynge paraunter solace of charitefuH
songe sal not wante, if it' happyne hym to dy & not swyftly to his 12
lufe go. Aftyr his passage, forsoth, meruelusly he sal be lyft' in-to
lovyng of his makar, & more þen may be trowed' synganð with
likyng saH flaw & in-to seraphins cryng soyne saH rise, so þat' in
louyng he saH gyf lizt & bisily byrn endlesly. þer saH be hals- 16
yng of lufe, & swetnes of lufars in hart sal be coupyld, loynyng of
frendis sal stande euer; ¶ þe swete mouth sal gyf likyng kissyng
& þer lufe sal neuer sees. ¶ Presens of my lufe to me gettis gladnes
vn-mesurde & sikyrnes, & of heuynes with hym I haue no mynde; 20
aH aduersite vanyschis & aH oþer desyres aperis not, bot þa ar
stillyd & disparischyd, & he allone me holly refreschys & inlappis
þat my mynde allone byrnyngly has desiryd. ¶ Truly if þou cristie
lufe with aH þi wil & aH fylth of wyckednes þou hatis & þi hart 24
þou gis to hym it boght, þer he þi lorde be begrace, not þe feynd
be syn; // Als þi saule cristie truly has soght' & vnferde & in sekyng
wolde not' cees to tyme þou fonde hym, so to endles Ioy þou salt' be
led & in a bliste seet to god be nere. þerfore I counseH þe to lufe 28
as I haue expound: with aungels take þi place. ¶ þis ioy &
worschip be-war þou seH not' for fowl vanite of fleschly luste;
behalð wysely þat lufe of creatures exclude þe not fro lufe of god.
¶ In erthe hate þou no wrechidnes, bot þat may þi pure lufe cast 32
ouer & sturbyH; / for parfite lufe is stronge as deek, harde as heH is
tru lufe. Lufe forsoth is a lyght' byrdyn, þe berar not' chargeand'
bot lightynand; þe qwhilk zong' with ald' makis glad; in þe qwhilk'
Ioys scumfeturs of feyndis þer pray takyn; in qwyllk feghtars ar 36
defendyð agayns þe flesch and þe warld. Luf is gostly wyne,
myndis of chosyn moystand, & makes þame bolde & manly, þat
þe venemus likyng of þe warld þa ha forgetyn nor þerof has
no care bot rather grete scorne. ¶ Of holy lufe no lufar þerfore 40

may lose, bot nedis wyn mykiH, if he kepe it truly in hart. ¶ Lufe
with-oute payn bidys in þe saule of a lufar, as lufars has schewet,
 for lufe makis *parfyte* & payne destroys. / *Parfyte* makand and
 4 destroyand ar contrary; þefore þe hart *parfitely* lufand felis no
 payne ne heuynes, nor is not sory ne sturbyld. / þus sothely standis
 not to-gider *parfite* lufe & wrechid heuynes. ¶ Est-sones þat þat
 is doyne gladly is not doyne paynfully. A lufar sothely wilfully &
 8 gladly wyrkys; þefore in his wark he has no wrechidnes, bot he is
 happy, not strenyð, not heuy, bot glad & miry hym-self ay schew-
 and. ¶ Lufe þefore is þe swetest þinge & *profetabilest* þat euer
 resonabyH creature toke. / Luf to god is most accept & moste lik-
 12 ynge; it byndis not onely mynde *with* bandis of wisdom & swetnes
 & to god loynys, bot also flesch & bloyd it strenys, þat man slip
 not in-to bigilynge swetnes & in-to dyuers desiris of errors. ¶ In
 þis lufe he suld wax myghty, strong & our lyfe stande. ¶ A better
 16 dwellyng place ne swettar neuer I fand, for me & my lufly it has
 made on & on of too. ¶ 3it wardly lufe sal growe & perysch als
 flour of feyld in somyr, & more sal not be þe loyand bot as it wer
 o day, / so sikyrly sal it schort qwhyH last, & aftyr þat in soro end,
 20 & so doutles it saH be bitter in fonde lufars. ¶ þer pride & play
 in fals bewte in-to fylth sal be custyn, qwen þai in-to tormentis ar
 downcast, þat *with* þame sal endles be, not saH itt passe, as dyd þer
 fals felicite & loy þai had in schynynge bewte, voyde hafe þa gone
 24 & swyftly vanyschyd aH þai in-loyd. ¶ God truly gyfis faynes
 to men & wymmen, not þat þai to-gider in lufe suld byrn, þer
 makar despisand, as aH nerehand now doys, bot þat þai godis giftis
 knawand in al þer hart hym þa suld glorify & lufe vncessyngly, &
 28 to þat heuenly bewte to qwhome aH wardly bewte in *comparisone*
 is noght, bisily þa suld desire. If in þe *seruandis* of þis warld
 schew lufly forme, / qwhat sal be þe bewte of godis childyr in
 hevyn seet? Lufe we þefore byrnyngly, for if we lufe, in heuenly
 32 myrth to criste we saH synge *with* melody qwhos luf aH þinge
 ouercums. Lyf we þerfor in luf & also dye.

A lover ever
shows him-
self happy.

But worldly
love shall
perish as a
summer
flower.

Beauty was
given to men
and women
solely for
God's glory.

[Fol.
XLIII. b.]

Of þe felicite & swetnes of godis lufe & of þe night-
 ingale songe & prayar for perseuerans of trew
 36 gostely sange þat warldly lufars has not.

[Cap. XII.]

I know no
sweeter pleas-
ure than to
sing to Thee,
Jesus.

Christ hasted
to the Cross
to win us.

O Jesus, of
Thy mercy
make my
life virtuous.

None can be
more desirous
than I of the
delicious joy
of Thy love.

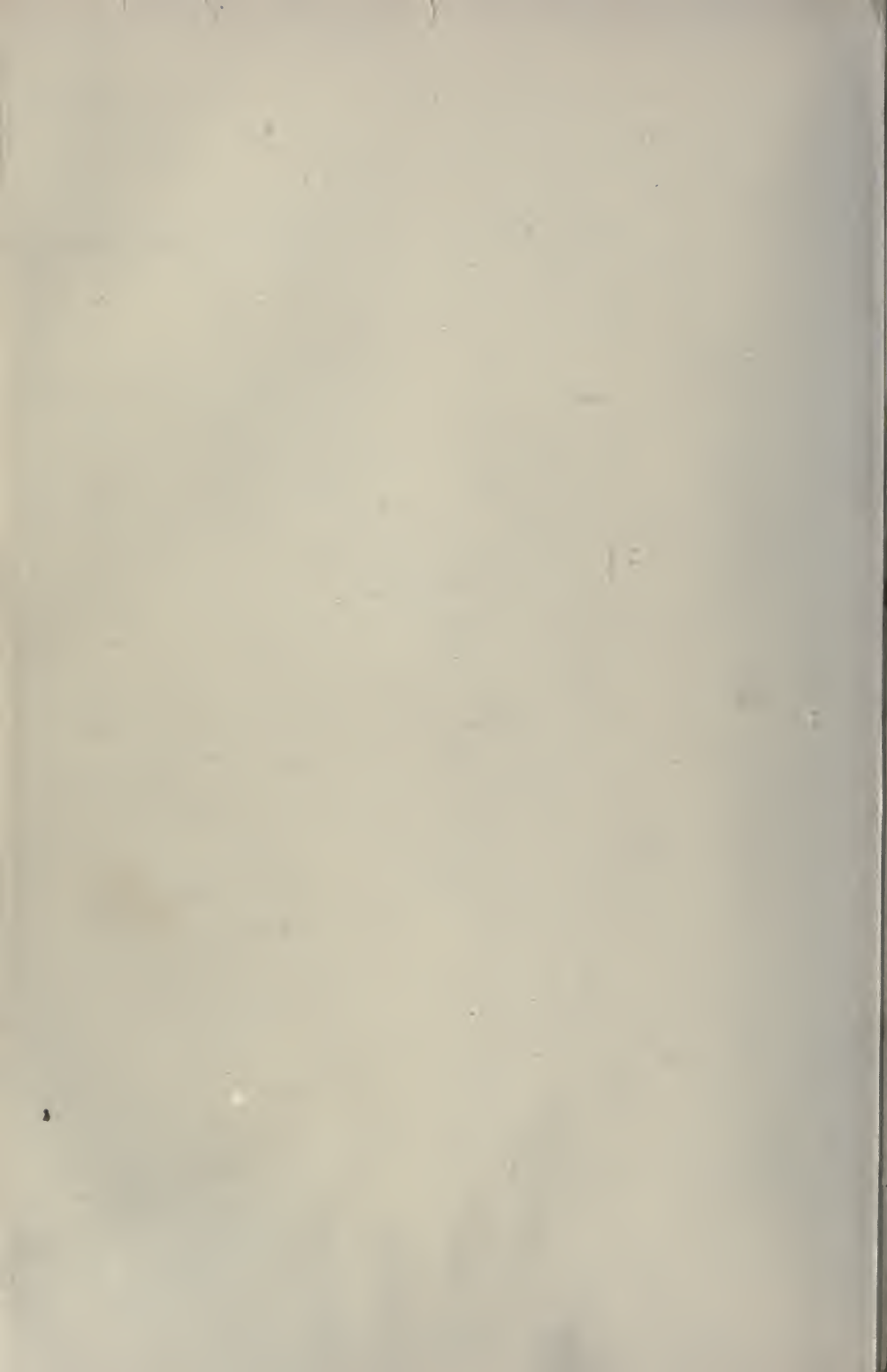
The nightin-
gale sings all
night to
please its
love, but how
much more
should I sing
to please
Thee, Jesus.

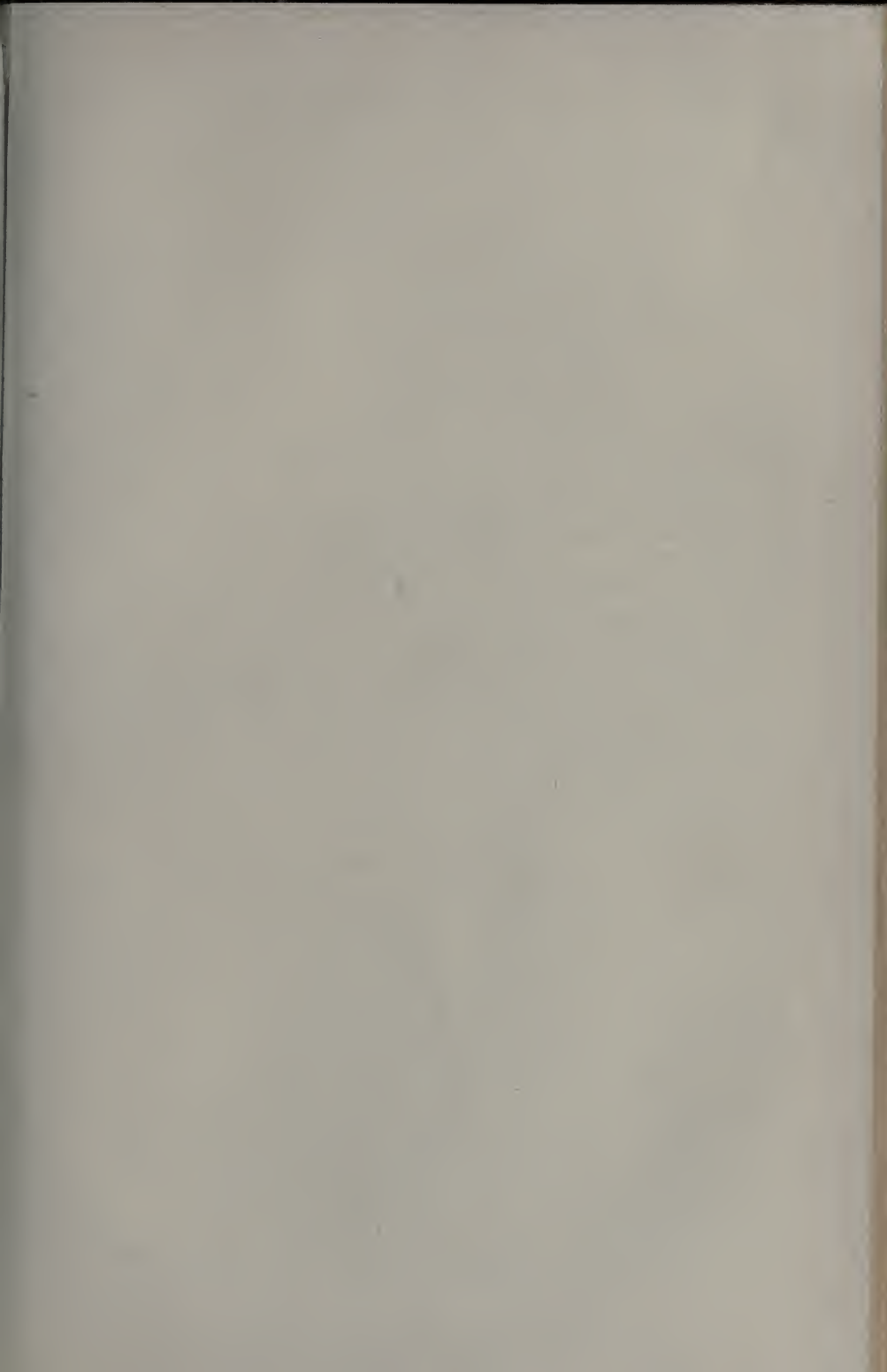
Swettar lust I know not þen in my hart to þe, Ihesu, to syng,
qwhome I lufe, songe of þi loyfynge. A bettyr felicitye I know
not & more plenteuous þen in mynde to seyH sweit heyt of lufe, [&]
of aH þingis I hald it best Ihesu in hart to seet & no oper þinge
desire. He truly has gude begynnynge of lufe þat has lusely teris
with swete longynge & desyre of þingis euerlastynge. ¶ Criste
truly as wer in our lufe longis, qwhils he vs to gett with so greet
heet to þe cros hyde; bot weil it is sayd in play: 'luf gos before
& ledis þe dawns.' þat crist put þus lawe not was bot lufe. Cum
my saviour, my saul to comfort; in þi lufe make me stabyl, þat I
neuer cese þe to lufe. Soro do þou away qwen I saH passe, for slike
a synnar þer is non þat may not Ioy if he to þe parfitely be turnyð.
¶ O swettyst Ihesu, of þi mercy haue mynde þat my life may be
lyght, with vertw fulfylð, my stronge enmy þat I ouercum gyf me
heyl, on þis wise I pray þe þat I be not lost with þe chylde of
dampnacion. ¶ Sen my saule truly with holly lufe was ensensyd,
in longynge I am set of seyng þi maieste. / þerfore þe berar of
pouerte made, erthly dignite I despyse & of no worschyp I care, my
ioy truly is frenschyp. Qwhen I began to lufe, þi luf my hart toke
& suffyrð me no-þinge desire bot lufe; & þen þou, god, in swete
lyght my sawle mayd byrne, þerfore in þe & be þe I may dy &
heuynes none feyH. DelectabyH heet also is in lufynge hart, þat
has deuoryd heuy greyf in fyre of byrnyng lufe, here-of is gifyn
swetnes, musyk goand principally betwix, þe saule softynand þer
þou, my god & my comfort, þi tempyH has ordand. ¶ þat Ioy
certan is full delicius to qwhilk I 3erne, & no man more couetus in
slike desyre may be. Qwarfore my lufly saule in-to þe kynge of hee
empyre als wer þe spouse arayand þus says: ¶ Lufe haldis my hart
with bandis vnlosyd & in slike gouernance it settis & so gretely
byndis with meruelus maistry þat to dy rather þen lyfe itt plesys to
þink. þis flour certan may not end, so is my freynd byrnaud in
lufe & his ioy deede syngis & melody. ¶ In the begynnynge truly
of my conuersion & syngulere purpoys I þeght I wold be lyke þe
lityH byrde þat for lufe of þe lemman longis, bot in longynge it is
gladynð qwhen he cumys þat it lufis, Also it longis, bot in swetnes
& heet.¹ It is sayd þe nyghtgale to songe & melody aH nyght is
gyfyn, þat sche may pleis hym to qwhome sche is Ioynyd. ¶ How
mykiH more with grettyst swetnes to criste, my Ihesu, I sulð syng,
þat is spouse of my saule, be aH þis present lyfe þat is nyght in

¹ & letando canit, canendo & languet sed in dulcedine & ardore.

noȝt ſett. ⁊ 2^o lykȝe 1^o ſchery. Wharefor
pame ſelf be ſadȝe aȝ we ſit ſitrenes
pai trape. And for ouely chaſtite the
Whylle pai bere w^t oute all ſapntes pai
weue pai pas all of bot Wilkſch p^r
pai ſuppoſe ⁊ all in w^rayn. When come
tye pe vote of ſpume is noȝt aȝaȝ
w^rite. And treuſly aȝ it is w^riteu no
punge is w^rare pen mone to luſe. For
Whyle pe luſe of tempoꝝ all punge pe
hart of any man occupes. no deu
opon playnely ſoffers hym haue. luſe
treuſly of god ⁊ of p^ro Warld. neu^r in
one ſaule may be to grow. bot Whos
luſe is ſteengar. pe toȝ oute putte. p^r
appuſly p^ro may be knaȝen. Who is
p^ro Warldȝo luſar. and Who is god
criste ſelawer. Certainly alȝe crist luſar
behaȝe pame ſelf aȝaȝno pe Warld
⁊ pe fleſch. So luſſare of pe Warld
behaȝe pame ſelf aȝaȝno god ⁊ p^r
aȝen ſaule. pai p^r ar treuſly pat ey
choſen ette ⁊ oꝝnke. bot cu to god
w^t all p^r mynde pai take entent. in all
ely p^runge not luſt bot nece ouly pai
ſeke. of crilly p^runge p^r ſpeke w^t angw^ro
⁊ noȝt bot paſſuſly noȝ in pame ma
ſaue no taryng. ⁊ pen in mynde ȝt w^t
god pai ar. And pe remenand of tyme
pai ſelde to god ſupo. noȝt ſtaȝp^ro
in p^rilue. noȝ to playe no wondꝝ
eymyng. p^r is p^r tokyu of repones.
bot rather honeſtly pame ſelf behaue
punge. p^r to god longe. alȝe p^r to ſpek
⁊ do. or myk. pai ȝt noȝt. Repȝe
treuſly allway aȝaȝno god wiſly be
dȝe pame ſelf. god w^rede treuſly pai
here w^t hardue. pai may w^t outen
aſſeȝp^ro of god pai myk w^t outen
ſwetne. pe hȝel pai entye ⁊ ſp^rillio p^r

Wallop. pai knok p^r beſt^ro ⁊ p^rſhyng
zeldȝe. bot playnely bot ſeup. For Whyle
pai cum to pe eggeu of men. no p^ring to
to pe cyro of god treuſly. When pai l^r boȝ
ar in pe hȝel. in mynde dȝeract. pai ar
to Warldȝe guſe. p^r Whyle pai haue ⁊ alȝ
deſyre to haue. Whare fore pare hart ſe
god is far. pai et ⁊ deup^r not to pare
nece bot to pare luſt. for bot in hȝeȝe
foſe ſynde pai ſaue. ⁊ ſwetne. Whay
ȝif moze ou brede to pe poze. clethpunge
pauſte to pe cold. bot While pare alȝ
is done in deſely ſpume or for daryng
⁊ ſelpeſt of p^runge w^rentreuſly gettu
no miuap^r if pai p^rleſe uȝt oue gayn
hȝe. bot onto vengeance p^roſe oȝe
ȝuſe. And wharefore alȝe choſen While
pai to pe Warld. or pe fleſch take hee
to god allway p^r mynde haue beſily
So repȝeȝe Whyle pai ſeme to god do
ſupo. beſy to pe Warld. ⁊ to po p^runge
p^r to pe Warld. ⁊ fleſch p^reneſ i beſyne
of heet gretely ar caught. And alȝ
choſen god noȝt diſpleſe. When pai p^r
nece relede. So repȝeȝe. god noȝt p^rleſe
in gude deȝeȝe pai ar ſene do. ⁊ p^r
gude deȝeȝe full ſett w^t many ȝt deȝe
ar in engȝe. The ſende alȝe haȝ many
pe Whyle we twowe be gude. he. haȝ for
ſoȝ alȝe giffare. Chaſt ⁊ meke. p^r is
to oȝe ſymare callaȝ pame ſelf. w^t
haper cleȝ. ⁊ penance p^roſiſh. And
Wenpunge treuſly of ſele. is hȝe oft tyme
deſely wondꝝ. pe ſende alȝe haȝ
not ſett haſty to w^ret. ⁊ beſy to w^ret
bot ſontleſ all pame hym wante
in chaſte p^r ar warmed. and to all
vante ſlaue allway ar gredy. And
ſoſely eȝeȝe. alȝe deȝe or alȝe
done w^t full gret ſelawer.





regarde of clerenes to cum, to longe, longyngly in lufe dee, deyngly
 I sal wax stronge & in heet I sal be norischyd, & ioy I sal & ioy-
 and likynges of lufe synge with myrth, & as wer of a pype hote ^[Fol. XLIV. a.]
 4 deuocion sal gif songe & aungelis melody my sa[u]l to þe hyst sal
 zelde with-inforth dressyd, And of þe mouth offyrd in the awtyr of
 god's loifynge, so þat my saule aH-way be gredy to lufe & neuer
 fayH with heuynes or slawth fro þe desyre it tok. Holnes sothely
 8 of mynde, redynes of wyH, heet of verray desire, & turnyng to god
 be contynuance of þoght, þat ar in holy saules, suffrys þame not
 dedly to synne, And if þa be freynes or ignorans synne, onone
 with þo prykis þai ar raysyd to tru penance, nor longe in synne þa
 12 sal byde, þof it wor likyng þat þa drw to. / Venyal forsoith þat þa
 do, in fyre of lufe þa waste, o les þat any with slike negligens be
 cast down þat þai weyn it be no synne in þat þai trespas, & charite is
 not Inogh to putt away aH þe payn worþi or els þa ha no tribulacion
 16 qwher-with þer synne suld be purgyd. In comyng certan of luf þe
 lufar hart is byrnyd; hattar þen fire is þis meruellus heet, þe qwhilk
 þe mynd swetelyest gladyns & fro þe heet off synnes temperis &
 schadois. ¶ Gude ihesu, gyf me orgonly & heuenly songe of
 20 aungels, þat in þat I myglit be rauischyd & þi worschip besily
 synge; þat þou gaf to me not knawynt & vnconyng, now gif agayn
 to me experte & askyng. Chiris me in myrth of þi heuenly lufe,
 þat I firy be fune in my last end, & with ioyfuH songe in-to my
 24 saule lighte, schew me swete chirischinge in þi gude wyH, þat my
 defaultis here be ponyschyd & clensyd in þat wys þat þou has
 knawen in þi mercy agayns hym drawyng to þe, not as þou
 chiryschis in þi wreth, florischar of þis warld, to qwhome temporall
 28 prosperite þou gyfs & endles payns kepys. Wardly lufars sothely
 wordis or ditis of owr songe may knaw,¹ for þe wordis þai rede, bot
 not & toyne & swetnes of songe þai may not lere. O gude ihesu,
 my hart þou has bun in þoght of þi name, & now I can not bot
 32 synge it; þefore haue mercy on me, makand parfyte þat þou has
 ordand. ¶ Þi tru & besy lufar is rauischid in-to gostly songe of
 mynde, þat it is impossiblyH any slike swetnes of þe feynde to be,
 or slyke hete of any creature, ne slike songe of mans wytt, in qwhilk
 36 if I abyde I sal be safe.

True lovers,
 who sin in
 ignorance,
 are quickly
 raised to
 penitence.

Cherish me
 in the joy of
 Thy heavenly
 love.

My heart
 Thou hast
 bound in the
 thought of
 Thy name.

Truly it behoues þat smale synnes we be not glad to do þat wiH
 grete synnes parfityly eschw. He truly þat knawyngly &
 wilfully fallis in-to þe lest, vnauisyd to gretter oft-tymes sal faH.

¹ non autem cantica nostrorum carminum.

¶ Itt longis truly to lufe to desyre in-to grete wrechidnes raper to
 saH þen ons syn. No-þinge it is nedefuH, likynge, ryches, strenght
 or fayrnes to seykt, bot scorne it is to hym þat in þe dome of þe
 kyng euerlastynge sal be made kniȝt with parfite bewte of membyrs 4
 & clerenes of colour; qwher nowder sal be to mykyl ne to lityH in
 þe heuenly haH qwher he sal saryf to þe emprowr in warld of warldis,
 Amen.

End of Ham-
 pole's *Incen-
 dium Amoris*,
 englished for
 Margaret
 Heslington,
 by Rich.
 Misyn, Ba.
 Theol. Prior
 of Lincoln,
 and Carme-
 lite, A.D. 1435,
 and written
 by him.

Explicit liber de Incendio Amoris, Ricardi Hampole heremite, trans- 8
latus in Anglicum instancijs domine Margarete Heslyngton,
recluse, per fratrem Ricardum Misyn, sacre theologie bacha-
laureum, tunc Priorem Lyncolniensem, ordinis carmelitarum,
Anno domini M^o.CCCCxxv^o. in festo translacionis sancti 12
Martini Episcopi, quod est iiij nonas Iulij, per dictum fratrem
Ricardum Misyn scriptum & correctum.

II. The Mending of Life, or The Rule of Living.

ENGISHED FROM HAMPOLE'S "DE EMENDACIONE VITAE"

By RICHARD MISYN IN 1434.

[MS. in Univ. Coll., Oxford.]

Pis boke is of mendynge of lyfe, or ellis of þe rew^[Fol. XLV. a.]
of lyfyng, destinct in-to xij chapters: The fyrst,
of conuersyon or holy turnynge. þe secunde, of
þe despisyng of þis warlde. þe þirde, of pouerte.
þe fowrte, of þe settinge of mans lyfe. þe fyft,
of tribulacioun. þe sext, of paciens. þe sevynt,
of prayer. þe aght, of meditacioun. þe ix, of
redynge. þe x of clerenes of mynde. þe xj, of
þe lufe of god. þe xij, of godis contemplacioun.
Of þis, als god wil graunt, we salle pursw.

first, of conuersion. [Cap. I.]

Tary þou not to oure lorde to be turnyd, ne put it not fro day
to day: for oft-tymes cruelte of deed rauischis wrechis, &
þame þat irkis now to be turnyd, bittyrnes of payns sodanly de-
vouris. ¶ Of vs may not be nowmbyrd, how many wardly, wykkyd
presumpsyone has begilyd. / ¶ Grete synne truly it is, in godis
mercy to trest, and fro syn not sees, trowyng godis mercy be so
mikyH, þat to synnars, rightwes payn he wiH not gyff. ¶ 'Wirk
þe þerfore qwhils it is day: þe nyght truly cumys in qwhilk no
man may wyrk.' Lyght or day, þis lyfe he calis, in qwhilk we aw
neuer of gude wirkyng cees, knawand þat deed to vs is sykry, þe
owre of deed truly vnsikry. þe nyght, deed he calis, in þe qwhilk
membyrs ar bun, wittis ar put by, And any helefuH þingis now may

Delay not in
turning to
God.

Death is cer-
tain, its hour
uncertain.

we not wryk, bot after owr warkis, Ioy or turmentry we sal resayfe.

Our life is but
as a point.

¶ In a poynt we lyfe, 3a les þen a poynt, for [if] aH our lyfe to lyfe euerlastyng we wald likkyn, nozt it is. ¶ þerfore oure lyfe how waste we in lufe of vanite not *with-out* greuous dampnaciyone, & aH 4 day necligentt, *with-out* forpinkynge, ydiH we stand! ¶ Lorde, þerfore turne vs & we saH be turnyd; heyl vs & we saH be helyd.

Many are not
healed, but
rot and fester.

¶ Many truly ar not helyd, bot rotis & þer wondys festyr, for to-day to god turnyd to-morne fro hym, [þai ar turnand], to-day doand 8 penance, to-morne, to þer iH turnand. [Of slike it is seid]: we haue curyd babilon & it is not helyd, for to criste it is not truly turnyd. ¶ Qwhat is turnyngt to god bot fro þe warkl turnyngt, &

Turning to
God is turn-
ing from the
world, sin,
the devil, and
the flesh.

fro synne, fro þe feynde & fro þe flesch? ¶ Qwhat is turnyngt fro 12 god bot turnyngt fro guyde vnchawngabyH to guyde chawngabyH, to likyngt bewte of creature, to þe feyndis warkis, to lust of þe flesche & þe warkl? not *with* goyngt of feytt to goyd we ar turnyd, bot *with* chawngis of our desyrs & maners. ¶ Turnyngt 16 also to goyd is doyne, þe scharpnes of owr myndys qwhils we in-to hym drees, his counsayH & his commamentys euermore we pinkis þat of vs þa be fulfillyd, & qwher-euer we be, sytt we stand we, dreyd of god fro our hartis passis nott. ¶ Of dreyd I speyk nott 20 þat has payn, bot of þat þat is in charite, *with* qwhilk we gif reuerence to þe presence of so grete a maieste, & all-way we dreyd in any lityH þinge þat we offend not. þus sothely disposyd, fro þe warkl to god truly [we] ar turnyd [& fro þe world turned]. ¶ ffo 24

[Fol.
XLV. b.]

It is a putting
back of all
lusts and
bitterness of
this world.

þe warkl to be turned is not ellis bot aH lustis to put bak, & bitternes of þis warkl, for god gladly suffyr, aH idyH occupacions to forgett & worldly erandis, in so mikyH þat owr saule holy to god turnyd, to aH þingis in þe world to be lofyd or soyght pithily it 28 dyis. ¶ To heuenly desyres þerfore gyvyn ha gode euermore before þer eyne as hym vnwerily euer þai suld behalde, als beris witnes þe holy prophet wher he sayd: *Prouidebam dominum in conspectu meo semper*, þat is to say: 'In my syght euermore owr lorde I before 32 sawe,' not onely þe space of a nowre, as do þai þat aH erthely fayre or luffly be-fore þe eyne of þer harttis settis, þe qwhilk þa behald, In whilk þame likis & to rest be lufe desyris. And eft þe prophet says: *Oculi mei semper ad dominum, quoniam ipse euell-* 36 *et de laqueo pedes meos,* / þat is: 'Myn eyn euermore ar to owr lorde, for he fro þe snare my feyt saH delyuer.' // Be þis is schewyd þat bot if owr inward eyn to crist vnwerily be raisyd, þe snaris of temptacione we may not scape. And þat owre eyn of hart be not 40

Except our
inward eyes
be unwearily
raised to
Christ we can
not escape the
snares of
temptation.

fixyd in god, ar many lettyngis, of whilk put we sum. ¶ Abundance of Riches, flatteryng of wymmen, ffaynes or¹ bewte of zouthes: þis is þe threfold rope þat vnnethis may be brokyn, & 3it it bus be
4 brokynne & despisyd, þat criste may be louyd. He truly þat desires criste truly to luffe, not onely *with-oute* heynes bot *with* a Ioy
vn-mesurde he kestis bak aH þinge þat hym may lett, ¶ And in þis
case nowdyr fader ne modyr ne hym-self he sparis, no mans chere
8 he takis, violence he doys to aH his lettars, & aH ostakyls he byrstis to-gidyr; qwhat-ener he may do, hym þink it lityH god for to lufe. / ffor vices he flees als man braynles, & to wardly solace he lokis nott, bot certanly in god holy dressyd nerhand his sensualite he has
12 forgettyn. // ¶ AH inward he is geddyrd, aH in criste he is lyfte; so þat qwhen men se he als semys heuy, wondirfully he is glad. Bot many þer ar þat say to god þai wiH turn, bot 3itt þai say þai
may not, for by þis occupacions or odyr þai ar haldyn bak; qwhos
16 cold mynd heviyngly we represe. ffor *with-owten* doute, and þai wer tochyd *with* þe lest spark of cristis lufe, onone *with* aH besynes þai suld seyq qwhilkis way to godis seruic þai myght cum, and in sekyng þai suld not sees to þa had fun. ¶ Excusacioñ oft-tymes
20 þa feyn, qwhilk rather accuis þame more. / Riches forsoith many *with-drawes*, flatteryng of wymen begyls, & þa þat long ha doyne weH, sum-tyme be þaim in þe warste dyke ar drownyd. For ffaynes soyne is lufyd, & qwhen it felis þe self lofyd, lightly it is chirischyd,
24 and chosyn is kest down, & wars he is made after turnyng or conuersion þen he was before. þen his name is blekyd, and he þat before was worþi, of aH men now is despisyd & of aH hatyd. ¶ Truly a man I saw of qwhome þai sayd þat fyftene zere his body
28 [he] chastisyd *with* meruelus scharpnes and afterward skirithyn in-to synne *with* his seruandis wyfe for hir to his deed myght not be partyd. In his diyng truly þai sayd, prestis þat to hyme come he waryd & sacramentis refusyd to resayffe. Newly turnyd þerfore
32 aw forto fle occasyon of synnyng, worde, deyð & sight to iH stirryng *with* wyHe a-woyd. þe more vnlawfuH a þing is, þe more it is to be forsakyn. þe feynde also strongly vp-braidys agayns þame qwhilk he seis fro hym turnyd & to god turnyd, & cessis not
36 fleschly & wardly desyr to kyndyH. ¶ Lustis before doyne to mynde he bryngis desolacioñ of þe contrit,² & vnprofetabyH desires

He who would love Christ truly casts aside all hindrances.

Many who would turn to God make excuses.

[Fol. XLVI. a.] Many are held back by riches and flattery of women.

Once worthy, now despised.

The converted should avoid every occasion of sinning.

¹ or altered from off by the writer.

² et innumerabilia fantasmata cogitacionum vanarum & affectionum inutilium.

The penitent
must act
manfully, and
take armour
against the
devil.

pame-self^e meys þat before wer slokynð. ¶ Emonge þis þe penitent manly hym-self bus vse & gostely armore take, þe denyh & aH his suggestions gaynstand & fleschly desires sleek¹ & euer desire to godis lufe; þe warldis despisyng^e fro hym go not, of þe qwhilk^e now we 4 saH speyk.

Of þe warldis despisyng^e. [Cap. II.]

Take heed to
despise the
world.

Þis warlde to despyse is aH temporaH þingis & passand, with-
outen þer lufe þis lyffe to passe. / In þis no-þinge bot^e god to 8
seyk^e, of aH vaynglory & solas not to charge, vnnethis þi nescessariz
takand, & if þai sum tyme wante gudely bere it. þis is despisyng^e
of þis warld. Haue þis in mynde if þou wylt not be slayn. þus þe
warld is despisyd & not lufð. AH sothely þat we lufe we worschip; 12
fowle it is also dyrt to worschyp, And þat is erthly þinge to lufe. /
þerfore þis riche chynchis in fowlest filthis & styne byndis þam-
self þraH, & Ioys to be cald lordis of men, [þof þai be þrall to
viciis]. If a man be lorde of men, not of kynde þat is bot of 16

Put away
thy wicked
will, be free
from sin, a
servant of
righteous-
ness.

fortune; þat man to visse is sogett, is off frawd^e wiH. Put away
þerfore þi wickyd wiH, & fro þe fend þou saH be fre & fro syn
made þe seruandis of rightwisnes, þat techis þe erthly þingis not
lufe. ¶ Couetys of the warld & godis lufe truly ar contrary and in 20

[Fol.
XLVI. b.]
Here all
things are
deceyving and
transient.

one saule to-gidyr restys not; þe place is so straytte þe tone fallis
oute. ¶ þe more sothely þou kestis oute couetis, godis lufe more
þou tastis. þe more couetys, þe lesse charite. ¶ O wrechyd sawle,
qwhat sekys þou in þis warld^e qwhere þou seys aH þingis deseuaþ^e 24
& passand^e? þai sonnest begylis þe þat moste flatys þe. Why
bisys þou for dedely þingis? qwhy ȝernis þou with grete desire
þingis þat saH perys? Seys þou not sonnar thai perys þen þai ar
gettyn? ¶ Bot I wote qwhere þou dweH, qwher satanas seet is, 28
þat þi eyn has blyndyd & be his falsed þe scorned, so þat þou sulde
desire fleand þingis & lufe hatefuh þingis and despyse abidyng^e
þingis & to vanischynge þingis drawes. & so þow settis pi-self on
a fawte grounde & qwhen þou wenys to stand in fyre þou fallis. 32

Dwellers in
plenty here
are beguiled
by riches, &c.

¶ Dwellars in temporaH plente, be fyve þinges þat þa lufe ar
begilyd^e: be riches, be dignite, be wyH, be power, & be worschip. /
þies byndis þame in synnes, in defautys strenys; with þis lustis þa
ar ouercomen & neuyr ar lowsyd bot be deed—bot þer lowsynge is

¹ Some words have been written here in a later hand above the line, for insertion, but have been erased.

- to late, qwhen þer is no more but endeles payne. þis lettis þame þe warld to despise, fro godis lufe, fro knowlegis of þame-self, & fro þe desire of þe heuenly kyngedome. ¶ No man may be sauýd, þe
4 warld *with* aH þat¹ is þerin bot¹ if he cees to lufe. ¶ Sees þerfore qwhils heet is in þe body & 3it faire age of 3outhes abidys. Qwhat þinges saH lyke hyme þat hym-self disposys criste to lufe? 3outhes he saH despise, his strenght to god he saH keep, riches he countis
8 for noght¹; þat fayrnes of þis vanite is gras desayuabyH he saH take heed. / Qwarto saH I rynne be on & on? AH þingis þarfityly he saH despise þat in þis warld as schadow passys. ¶ O fleschly lufar, in þe flesch what fyndis þou qwhar-for in it þou so delytis?
12 ¶ þe forme or schappe þe plesys, or has þou now þi Ioy in a skynne, qwhat is hyd vndyr þe skynne qwhy takes þou not heyð? Or knows þou not þat fleschly fayrnes¹ is coueryng¹ of fylth, and dreggis of corrupcion, & oft cause of dampnacion? ¶ Enogh þer-
16 fore be it to þe aH oþer despisyd god to lufe, god to love, *with* god to be, In god to Ioy, fro hym not to part¹, bot to hym *with* desyre vnslokynd to drawe. ¶ To despise þe warld þe selfe compellis, þat is so fuH of wrechidnes, In qwhilk¹ is males abydand, persecucion
20 destruand¹, bolnand wreth & fretynge luste, fals blamyng of synnes, bitternes of sclaunder; qwher aH þinges ar *confuse with*-owtyn ordyr, qwher nowþer rightwisnes is lovyd ne trewth apreuyd, qwher faythefulnes is vnfaithfuH, & frenschip crueH, þat standis in pros-
24 perite & failis in aduersite. ¶ Odyr þingis 3it þer ar þat vs sulk mene to þe warldis despisyng¹: chawngyng of tyme, schortnes of þis lyfe, sikyr deed, vnsikyr chawnce of deed, stablilnes of euerlastyngnes, vanite of þingis present, trewth of Ioy to cum. Cchese
28 what þou wyH; þe warld if þou lufe, *with* it þou saH perysch; If þou luf criste, *with* hym þou sal rene.

No man can be saved except he cease to love the world.

He must despise youth, riches, &c.

What is there in flesh worth loving?

Is not fleshly beauty but a covering of filth and corruption?

Choose what you will—the world and death, or Christ and glory.

Of pouerte. [Cap. III.]

- If þou wilt be þarfite, go seH aH þat þou has & gif it to pore, &
32 cum & fylo [me], crist. In forsakyng of warldly þinges & in filoyng of cristly þinges he schewis þer is perfeccion. / Forsoythe aH felois not criste þat þer gudys has forsakyn, for many ar wars after forsakyng of þars þen þa before wer. þen certan þa sarif to
36 bakbityng, & gude fame of þer neghburs þa drede not to withdraw; In envy þen þa bolne, In males þa gnayste, þam self þa seet

[Fol. XLVII. a.]
Sell what thou hast, give to the poor, and follow Me.

All do not follow Christ,

they become malicious,

¹ The writer was going to put *fareness*, but altered it.

but should
be lowly,
charitable,

temperate.

Blessed are
the poor in
spirit.

Steadfastness
is, by the
grace of God,

a change of
soul, not of
clothes.

'Learn of me,
for I am meek
and lowly.'

Poverty alone
is but wret-
chedness, but
to be praised
as an instru-
ment of
virtue.
[Fol.
XLVII. b.]

So Christ was
poor for an
example.

before aH oper, þer state þa praise, al odyr owdyr þa disprays or dampnis. How trowes þou þat¹ þe feynd slike has begilyd, þat nowþer has þe world ne gode; qwhom be dyuers wyllis to endles tourmentry he ledys. ¶ þou þat vnderstandis þat I ha sayd, take þi 4 pouerte a-noþer way. Qwhen þat he says go & seþ, he markis chawngynge of þi desire [&] of þi þoght, als þus: he þat was prowde, now be lawly, þat was wrathfuH now be meyk, he þat was enuius now be charitefuH, be-fore couetus now large & discrete. 8 And if he wer vnclene, not only fro aH iH bot fro aH liklynes of yH now abstene. ¶ And if he before be meet or drynke dyd exces, now be fastynge lat hym amend. He sothely þat lufyd þe warlde to mikyH, now aH-to-gidyr to cristis lufe gedyr hym-self, aH 12 þe sparpilyngis of his hart fest he in on desyre of þingis euerlastyng. & so no meruayH to hym saH wylfuH pouert be frute- fuH, & þe noy þat he for god suffys, a glorius crown. *Beati* *pauperes spiritu, quoniam ipsorum est regnum celorum,* // þat is to 16 say: 'blissyd be þai þat ar poyr in spirytt, for þers is þe kyngdome of heuen.' Qwhat is pouert of spirit bot mekenes of mynde, be þe qwhilk a mane knawes his awen infirmite? Seand þat he to parfyte stabilnes maye not cum bot be þe grace of god, aH þinge þat hym 20 myght lett fro þat grace, he forsakis & onely in ioy of his makar he settis his desire. ¶ And als of o rote spryngis many braunches, so of wylfuH pouert on þis wyse takyn *procedis vertues & meruilnes* vntrowed. Not as sum þat chawnges þer clopes & not þer sawlis, 24 ryches sothely it semys þa forsake & vicis innowmberabiH þai cees not to gedyr. / Qwhat is wars þen a poyr man prowed, qwhat more cursed þen a envyus beggar? / If þou truly aH þinge for god forsake, see more qwhat þou despisis þen þou forsakes. ¶ Tak 28 heed bisily how þou felois cryste in maners. *Discite inquit a me quia mitis sum & humilis corde*: 'Lerne of me, he says, for I am meek & lawe of hart.' he says not 'lerne of me for I am pore,' pouert truly be þe self is no vertew bot raper wrechidnes, ne for þe 32 self prayسد bot for it is þe instrument of vertew & helps blissydnes to geet & makis many eschew many occasyons of synnyng; & þerfore it is to bee prasyd & desiryd. ¶ A man [it] lettis to be worschippyþ þof aH he be vertuus, bot raper despisyd it makes hyme, 36 to be ouerled & cast oute emonge lufars of þe warld; aH qwhilk to suffyr for criste is hely medefuH. þerfore criste to owr exsaumpyH a poyr lyfe in þis way leed, for he knew þame þat bolne in riches &

likyng of þe hard hevyn to entyr. ¶ þerfore, þat men more gredily
 pouert^t suld desire, to þame þat aH þinge for hym forsakes hy
 worschip he has behest, & Iustisly power, sayand, *Vos qui reli-*
 4 *quistis omnia & secuti estis me, sedebitis super sedes duodecim,*
iudicantes duodecim tribus israel, þat is to say: '3e þat aH þinge
 has forsakyn & feloyd me, sal syt^t on xij setis, demand þe xij tribis
 of israel.' ¶ þai sothely þat has wilfuH power & wantis meeknes
 8 & lawlynes þat criste techis, ar more wrechyð þen þai þat has
 plente of aH riches, nor in þe day of dome þai saH not take þe place
 of þe apostils worþines, bot þai saH be cled^t with þe dowblett^t of
 confusiõ, þat is dampnacyon of body & saul. ¶ þai sothely þat in
 12 mekenes & lawlynes schynys, þof þai haue mikeH ryches, on þe
 right hand 3it of criste qwhen he demys þai saH be sett. ¶ Sum
 men sothely say: 'aH we may [not] leefe, we ar seek, our necessarys
 behouys vs kepe, þat we may lyfe, & þat is leefuH?' Bot þai ar þe
 16 les worth for angwyse, pouert^t and nedynes for god þai dar not
 suffyr. ¶ 3it to þe heght of vertew þai may cum be grace of god &
 þam-self lyft to contemplacioun of heuenly þingis, if þa forsake
 seculer occupacions & erandis, & rise vnwerily to þinke & pray, And
 20 þe gudys þat þai haue not with ful lufe to halð, bot þaim havyng
 to forsake. ¶ Take heed also, more to seek [þan] Inogh it is fowle
 couetys, þi necessaris to kepe it is freilte, bot to forsake aH þinge is
 parfitnes. ¶ þerfore qwhils þa se hy þingis þat þai touche not, of
 24 smale þingis þat þai haue þa enpryd not nor presumys, so þat to þe
 ordenance of mans lyfe manerly þa may ascend, of þe qwhilk now
 felois.

Even the
rich, if meek
and lowly,
shall sit at
Christ's right
hand.

They may
come to the
height of
virtue by
God's grace.

Seek not
more than
enough;
to forsake all
things is
perfection.

Of þe settinge of mans lyfe. [Cap. IV.]

28 Þat man to þe worschip of god & his awen profett^t and profet of
 his neghbur rightwisly be dressyd, ffour þingis ar to be sayde:
 ffyrst, what it is þat filis man. And it ar iij synnes or iij kyndis
 of syn, þat is to say, of þoght^t, of mouth, of wark^t. ¶ In þoght
 32 synnes man, qwhen he þinkis oght^t agayn god, if he his hart occupy
 not with lufe & louyng of god, bot suffrys it with dyuers þoghtis¹
 & þe warlde to go voyde. In mouth he synnes qwhen he lys,
 qwhen he forswers,² qwhen he weris, qwhen he bakbitis, qwhen he
 36 defendis a wronge, qwhen he fond spech, fowl spech, vayn or idyH
 bryngis forth. ¶ In deyð he synnes many wyse: be lichery, syn-
 lechery,

What defiles
man? sins
of thought,
word, and
deed;

not loving
God,
lying,

perjury,
foul speech,

¹ si illud diversis cogitacionibus abstrahi & in mundum vagari permittat.

² forsakes is struck out by the writer before forswers.

fully towching, kysynge, wilfully hym-self flynge, / or *procurynge*
 or sustenyng occasions *with-outyne* grete cause be qwhilk he
 trows he myght be filyd; in robbynge, stelynge, begilynge, smyt-
 ynge and odyr. ¶ þe secund, qwhilk þa ar þat clensys man? And 4
 iij þa ar agayn iij before sayd, / þat is to say: contricion of þoght
 & pullynge owt of desyrs þat longe not to lovyng or worschip of
 god. ¶ Confessyon of mowth, þat aw to be tymely, bare, & hole-
 Satisfaccioñ of deyð, þat has iij partis, þat is to say: fastynge, for 8
 he has synd agayns hym-self; prayer, for he has synd agayns god;
 Almus, for he has synd agayns his neghbur. ¶ 3it say I not he suld
 do almus of odyr mens gude, bot he saH restore, for syn is not for-
 gifyn bot if it be restoryd þat is withdrawen. ¶ þe þird, qwhilk 12
 kepys clenens of hart; & it ar iij: qwhikk thoyth of gode, þat no
 tyme be in qwylyk of gode þou pinkes not except sleep þat to aH
 is comone. ¶ Besy kepyng / of þi vtward wittis, þat tastyn[g]
 sauerynge, herynge & seyng vndyr þe bridyH of gouernans wysely 16
 be strenyd.¹ ¶ Thre þingis also þat ar þa savis clenens of mouth:
 Avisines of spech, mikel speche to eschw, And lyeing to hate.
 ¶ Also thre þingis clenens of wirkyng kepys: Mesure of mettis,
 yH company fleynge, & oft mynde of deed. ¶ The fowrt, qwhilk 20
 ar þa þat chirysch vs, to conforme vs to godis wiH? & þer ar iij:
 ffyrst ensaumpil of creatures, þat is had be behaldynge; ¶ godis
 gudelynes, þat is getyn be meditacion & prayer; ¶ & myrth of þe
 heuenly kyngdome, þat i[n] maner is felt be contemplacioñ. ¶ On 24
 þis wyse to lyfe þ[e] man of god sete sal be as a tre þat is sett be the
 rynyng watyrs & flowynge of gras, þat al-way sal be greyn in vertu
 & neuer dry be synne, / þat sal gyfe fruyt in tyme, þat is gude
 warkis in exaumpyH, & gude wordis² to þe worschyp of god, & þis 28
 sal not seeH for vaynglory. He says in tyme, agayns þame þat gyfis
 ensaumpyH of fastynge in tyme of ettyng, & reuerse way also.
 ¶ And agayns couetus men þat gyf þer fruyte qwhen it is rotyn, or
 eHis þa gyf not to þa dy. ¶ þerfor he prayd [wisely] þat sayd: 32
 ¶ *Bonitatem & disciplinam & scienciam doce me,* // þat is to say:
 'guydlynes, disciplyn, and conyng tech me.' qwhat is disciplyne bot
 setting of maners or correctynge? ¶ ffirst þerfor be disciplyne we ar
 taght rightwysnes, & of iH correctyd; & after þat wee know qwat we 36
 suld do & what we suld eschew. ¶ At þe last sauer we no fleschly

[Fol.
Xl.VIII. a.]
stealing.

What purifies
man?

Confession,
fasting, and
prayers,

lively thought
of God,

careful guard-
ing of the
senses,

carefulness in
speech, &c.,

avoidence of
evil company.

Such a man,
as a tree by a
stream, shall
be ever green
in virtue,
never dry in
sin.

Discipline
teaches us
righteous-
ness.

¹ et honesta occupacio, sit siue legendo siue aliquid de deo loquendo aut scribendo aut aliquid utile agendo.

² & bona dat ad subsidium: Dabit inquam ad honorem Dei, non vendet.

bot þingis euerlastyng^t, bot heuenly & godly. ¶ And qwen a man with
aȝ bisines to þe wyȝ of hys makar hym-self has dressyd & growen A man, hav-
ing grown
in virtue,
in verten, & oper parauntyr þat went before in stedfastnes of
4 lyuynge & desire of criste he hafe passyd, he aw¹ not þer-of to Ioy [Fol.
XLVIII. b.]
should not
praise him-
self,
no to hym-self gif no praisyng^t, ne no trow hym-self better þen oder
þof þai be law, bot rather hold^t hym-self foulyst & moste wrechid.
No man bot hym-self^t he sal deem & aȝ odyr sett beffore hym-selffe; and should
judge no man
but himself.
8 he saȝ desire not to be cald^t holy of men, bot worþi to be despisyd.
Qwhen he emong^{tis} men comys, he suld^t procure to be last in noumbyr
& leste in opinione. / ffor þe gretter þou art, more meek þi-self in aȝ
þingis.² ¶ ffor godis myght^t is grete & of meek worschypd^t; of
12 prowd þerfore it is despisyd, for þa þer awn Ioy sekis, not^t godis
worschip. ¶ If þou truly in fauer of þe pepuȝ³ [pridis & wor-
schip] for fame in þi lyfe þat takis with gladnes, know it weel þou
hase resaued þi meed. ¶ And if þou seme meruelus of penance &
16 chastite, qwhils þou ioys more in mans Ioy þen aungellis, in tyme
to cum noght^t [bot] turmentry to þe saȝ be. þe aw truly þi-self Despise your-
self, forsake
the world.
parfitely despise & aȝ Ioy of þis warld playnly forsake, no-þinge bot^t
in þe sight of godis lufe to þinke or do, þat aȝ þi life inward &
20 vtwarde þe praysynge of god may cry. ¶ In meet^t & drynke be Be wise in
eating and
drinking.
þow scars & wisse. ¶ Qwhils þou ettis or drynkis, mynde of þi god
þat þe fedis fro þi mynde pass not^t, bot prais, blys & glorify hym in
ilka morsel, so þat þi hart^t be more in goddis louynge þen in þi meet,
24 þat^t þi saule fro god be not partyd be any howr. þus doand, be-
fore criste Ihesu þou saȝ be worþi a crown, & þe feyndis temptacions
þat in metis & drynkis men moste waytis þame begilis, þou salt^t
eschew. ¶ Owdyr sothely be vnmanerly takynge of foyde fro þe
28 heth of vertew þa down cast, or be to milyȝ abstinens in þat
vertew þa breek^t. Many truly þer ar þat in etyng^t aȝway flowe, so
þat ouer lityȝ or owr mekyȝ alway þai take, & þe forme of lyfyng
þai kepe neuer, qwhyls now þis now þat þai trow be better. Vnwys
32 & vntaght^t, þe qwhilk^t þe swetnes of criste lufe neuer feltte, trowes
þat vnwyse abstinence be holynes, & þai trow þai may not^t be of
greet meed Anens god bott^t if þai be knawen singuler of aȝ men be
scars & vnrigwys abstinens. Bot^t truly, abstynens be þe self^t is not Abstinence is
not holiness,
36 holynes, bot, if it be discreet, it helpis to be holy. ¶ If it be indis- except it be
discreet.

¹ MS. an

² & tunc coram deo invenies gratiam sc. exultantis, quia non carnalia & terrena, sed celestia & divina.

³ Si in favore populi gloriaris & honorem tibi pro fama in vita tua oblatum a plebe cum gaudio sumis.

Often those
who abstain
most are
most wicked.

[Fol.
XLIX. a.]

Some will
not be held
as common
men.

The flesh is
very weak,

but be stead-
fast in all thy
ways.

crete, it lettis to be holy, ffor so it distroys disciplyne *with-out* qwom
vertues ar turnyd to wisse. ¶ If a man wiH take syngulere abstyn-
ence, sight of men & *per* praysyng he aw to eschw, þat he be not
prowd fro noght & so lois aH. ¶ Men truly weyn þai be holiest 4
þat' þa see most abstinent, qwhen in trewth oft-tymes þai ar þe
warste. He certan þat truly has tastyd swetnes of endles lufe, neuer
[in] abstynence he sal deme to pass any man, bot þe lawer a-nens
hym-self he saH be supposyd in als mikyH as a-nens men he is 8
haldyn meruelus in abstynence. þe best is & to god plesand, as
I suppos, to conforme þe in mete & drynke for þe tyme & þe
plase & honeste to þame *with* qwhome þou art, so þat þou seme
not to wilfnH nor fenar of religion. ¶ Knew it truly *with-* 12
oute dowl, if one or two thynke weH, 3it odyr an ypocrite or a
feynd man wiH caH hym. ¶ Bot sum þer ar couetus of vaynglory
þat on no wise wiH be haldyn comon men, for owþer so lityH þai
eett þat alway spech of men to þame þa draw, or oþer maner of 16
metis þa procure to be seyn diuers fro oþer—qwhos madnes and
obstinacioñ be far fro me. Truly holsum counsel is þat þai þat
lityH faste, prefer þame of grettar abstynence, & sen þai mai not do
so grete abstynence, in mynde be sory; And þai þat ar of grete 20
abstynens, suld trow odyr hear in *verteu*, qwhos *verteu* in qwhilk
þai passe to men is hyd, Qwhils þer *verteu*, þat is to say abstynence,
of many is praysid; bot if it be dyght *with* meekenes & charite,
be for criste it is noght. ¶ þe *verteu* treuly of odyr is þe more in 24
þat it is not of men seene. Qwho may know how mikyH lufe man
has anens god, how grete compassioñ anens his neghbur? And
doutles, þe vertew of charite al fastyng or abstynence, and aH oþer
warkis þat may be seyn, *with-outyn* comparision passis. And oft it' 28
happyns, þat befor men is seyn leste faster *with-in* be-for criste in lufe
is moste feruent. ¶ It behoues hym truly be strong' þat manfully
wil vse þe lufe of god. // þe flesch truly febyld *with* grete disese, a
man oft-tymes may not pray & þen mikil more hym-self he may not' 32
lyft to he þingis *with* hote desire. ¶ I wald rapr þerfore a man failyd
for þe gretnes of lufe þen for to mikyH fastyng, as þe spouse sayd
of hir self: ¶ *Nunciate dilecto quia amore langueo*, þat is: 'schew
to my lufe for I longe for lufe.' / Be þou þerfore stedfast in aH þi 36
ways, & dres þi lyfe after þe reule to þe schewyd. / And if þou
maye not get in þe begynnynge þat þou desires, mys-trist not, bot
a-byde, for be longe vse & tyme sal þou cum to *parfeccion*. ¶ If
þou a pilgrym [be] & he þe way restis, qwhat-cuyr þou dose in þis 40

way, to god hafe euer a nee ; lat not þi þoght go fro hym, þink þat
 tyme lost in qwhilk of god þou þinkis not. / In þe nyght lufe hyme
 & his lufe desyre, þat on no oper wyse occupyde þen prayand or of
 4 god þinkand sleep fynd þe noght. ¶ Se þat þou flow nott with
 vayn þoghtis, ne gyf þe not to many chargis, bot study þis, sted-
 fastnes of mynde to geet & hald, þat þe wrechidnes þerof þou drede
 not nor þe gudys þerof vnmanerly desire not. He þat dredis aduersite
 8 to sofyr he knowes not þit how it behoves þis warld to despise, And
 he þat ioyes in erthly þingis is far fro euerlastynge þinges. ¶ To
 þe vertu off strenght truly longis aH aduersites & prosperites & also
 deed for endles lyfe to despise ; and charite is onely heuynly to
 12 desire. fforsoth a þarfite lufar Ioyes to dy & mekely he suffyrs
 lyfe. ¶ To qwhilk þarfeccion if þou ascende be cristis gift, þit saH
 þou not be with-out tribulacion and temptacioñ, þe qwhilk to schew
 our wordis sall turne.

Ever give
 heed to God,
 love Him at
 night.

He who
 dreads to
 suffer adver-
 sity,
 [Fol.
 XLIX. b.]
 knows
 not how to
 despise the
 world.

16 Of tribulacion. [Cap. V.]

Tribulation.

Q when þe feynd seis o mane of thowsandis, to god þarfite-
 turnyd, cristis steppis felow, þis present warld despise, þingis
 vnseyn only to lufe and seeke / þarfite penance to take, fro aH filth
 20 of mynde & body hym-self powrg: a thowsand begilyngis of noiyng,
 a Mt craftis of feyghtyng he¹ reparells to kest hym from þe luf of
 god to þe lufe of þe warld, and eft wyth filth of syn to fyH hym,
 þat at þe leste with lycherus þoghtis he sukt be hatyd of god. He
 24 rayses agayn hym persecucion, tribulacion, schawndyr, blame of fals
 synnes, kyndis of hatred, þat so paynis may flay & byrst hym þat
 prosperite myght not begyH. ¶ Now scharp, now chirischynge, he
 putis ; ymagis of bodily þingis he bryngis to mynde ; fantasy of syn
 28 he gedys to-gidyr / of old schrewdnes & likynge of luf past he
 gayneals ; hart & flesch with licherus fyre he enflaumys. With leste
 he begynnes, bot [to] þe grettist flaume of wickidnes he cums. And
 with more besynes agayn vs aH kyndes of temptacioñ, turmentry &
 32 tribulacion, he studys to blawe, þat we be þe mercy of god fro his
 chekis he sorus vs scapyd. No þing he gettis, bot þat he myght
 depart vs fro vnbodyly halsynge moste chaste & swettist of lufe
 euerlastynge, & eft defile vs in þe pitt of wrechidnes : þat to vs wer
 36 more wrechydd þen I can teH. Qwho may þink his wodnes, þat
 fro delitis of kyngis to swyne-mete wald cum downe ? And þit is he
 more wode, þat delicius metis of wysdome vnwroghte forsakes, &
 hym-self puttis vndyr þe fylth of flesch. ¶ Is not glotony & lichery

When the
 Devil sees a
 man follow
 Christ,

he tries 1000
 wiles to turn
 him to love
 of the world.
 [1 MS. be]

The Devil
 besets us with
 temptations
 and tribula-
 tions,

with the
 swinely filth
 of gluttony
 and lechery.

swynely filth, And þa þat dose þame fedis feyndis? þerfor, how it is to do agayns þe tribulacioñ & temptacioñ of owr enmys & to gaynstand, paciens sal tech vs, of whilk' now we wyH speeke.

Patience.

Of Paciens. [Cap. VI.]

4

God's children despise unlawful pleasures for the love of Christ.

Goddiss childyr disdene to cum to meet' of bestis vnresonabiH, bot truly þa despise aH lustis vnlefuH & worldly solace for lufe of criste. He truly þat' with þe brede is fed þat come fro heuyn, his desire enclines not to þo þat of þe deuyH ar meuyd. / 8 Qwhen temptacions rise or tribulacioñ, gostly armour is to be takyn & tyme to go to bateH. ¶ Temptacions truly with stedfastnes of fayth & lufe ar ouercomyn, / tribulacion truly with paciens. // Qwhat is paciens bot gudely suffyringe & wilfuH of aduersite? he 12 þerfor þat is patient, in no greyf groches, bot rather with þe profet in aH tyme god louys. / þe more patient' a man is in his noys, þe more glorius in heuyn he sal be. ¶ Gladly þerfore tribulacions ar to be suffyrd in aduersite, noys & bittyrnes, paynis & sekeneß & 16 þirste, for be þis & slike oper owr synnes ar clensyd & medis encressyd. ¶ Truly awder behoues vs in þis lyfe with fyre¹ of purgatory or heH bitterliest be crucifyd & ponyschid. ¶ Cheis þerfore, þe tone we saH not scape. Here truly with litiH payne, 3a & 20 with Ioy to god if we drawe, AH payn to cum we may eschew. þerfore tribulacions to vs ar sent, fro þe lufe of þe warld to caH vs, þat' in oper lyfe more greuously we be not ponischyd; with soro truly bus be clensyd þat in lust we dyd iH. If synnars beelð opoñ 24 owr bak, þa noy vs not, if we suffyr it patiently, bot þame-self; for if þa put to vs a lityH payne, to vs a crown to þam-self turmentry þai wyrk. / SynfuH truly ar suffyrd þis lyfe to pas with-uten grete tribulacioñ, for in tyme to cum no Ioy to þame is kept. þerfore 28 holy men lufys tribulacioñ, for be þame þa wote endles lyfe to wynn. ¶ Contrarily repreuyd in aduersite alway groch & fleis aH þat þa may; for qwhils þa to seyn þingis ar gifyn to mikyH, hope of þingis euerlastyng þa ar depriuyd. In vtward þingis onely solas þa fynde, 30 for sauour of heuynly fully þa ha lost. ¶ þer is no resonabyH sauH here abidyng bot owdyr it' lovis creaturis or makar of creaturis. If it lufe creatures, it leses god, & with þe gude louyd to deed it' goys. ¶ Slike lufe truly in þe begynnyng' is labyr & fondnes, / In þe 3

Patience is the willing [Fol. L. a.] suffering of adversity.

Rejoice in tribulation,

that your rewards be increased.

Tribulations are sent to call us from the world.

Sinners make a crown for us, but trouble for themselves.

No reasonable soul is without love either of creature or of Creator.

¹ Aut enim oportet nos in hac vita igne diuini amoris & tribulacionis exuri & sic a seculi sordibus purgari, aut post hanc vitam igne purgatorii vel inferni acerbissime cruciari.

- myddis langore & wrechidnes, & in þe ende hatred & payne. He sothely his makar þat louys / *omnia que* / þat is in þe warld he forsakes, and of hym & *with* hym to speek he þinkis full sweitt, on
 4 hym to þink is his refreschyng. His vtward wittis he sparis þat deed ascend not be þe wyndowes; [&] þat in vanite it be not vnprofetably be occupyde. ¶ And sum-tyme ar raysyd despisyngis, repreuys, scornis & slaundyr a-gayn hyme, & þefore nedefull it is
 8 þe schelde of paciens to take / & be he redyar wrongis to forget þen to knawe; pray for þare turnyng þat hym hatis & down castis, & care not men plese, bot dreyd god to offend. In þe flesh if þou be temptyd, make [it] sugett, þat þe spyrte be not vndirlowt. Tempta-
 12 cioun truly þat we consent not to, is mater of vertew vsyng. Truly no man wotis qwhedyr he be wayk or strange, to tyme he be assayd. On lyke wise In pesse no man is cald pacient bot qwhen he is pullyd *with* wronge, if he haue paciens he saff see. ¶ Many
 16 semys pacient qwhen þai ar not prickyd, bot qwhen a soft blast (I say not of wronge, bot of correccion) tuches þame, onone þer mynde to bitternes turnys & wrayth; and o worde agayne þer wið if þa here, two more vngudely þai gif agayne: in qwhose counsaile my
 20 sawle comys not. // ¶ þefore þe dartis of ovr enmy ar to be slokenk *with* mekenes & swetnes of cristis lufe, / nor it is not to gyfe steed to temptacione, þose it be greuus; for þe grettar bateff þe worpiar victory & hear crowne, as says þe psalm: *Beatus vir qui suffert temp-*
 24 *tacionem, quoniam cum probatus fuerit accipiet coronam vite*, &c., / þat is to say: 'blyst be þe man þat suffyrs temptacion, for qwhen he is proued, a crowne of lyfe he saff take, þat god behestyd to his lufars' / Dout not in *parlite* lyfe þou art if dispisyng be to þe as
 28 praysinge, pouert as ryches, hongyr as meet, so þat þou suffyr þam *with* evyn sawle if þou saff noght fro heght of mynde. ¶ fle & hate as mikyff as þou may mans praysyng, for it is moste worpi louyng to be worpi prasyng, & of men not to be praysed. ¶ Tungis
 32 of flaterers many begilis, and also þe tungis of bakbitars many destroys. Despyse þou þefore fauyr, worschip & aß vaynglory; wrethis, hatredis, detracciions mekely suffyr; & so be slaundyr & gude fame, be tribulacione & angyr, to heuynly kyngedoms cese not
 36 to go. ¶ Oft-tyme we saff þat, be many casys taghtt, strenglyar we suld stand. þe stronge dredys not, nor þe pacient in aduersite is heuy, as it is writyne: *Non tristabit iustum quicquid ei acciderit*, 'qwhat-euer happyns þe rightwys man, it saff not heuy hyme.'
 40 þus disposyd, no meruayff aß temptacion þou saff ouercum, & aß

The lover of God forsakes the world.

He must be heedless of reproof and scorn;

keep the flesh subject, that the spirit be not subjected.

Many seem patient,

but when corrected, they turn to wrath, giving two words for one.

[Fol. L. b.]

Blessed he who suffers temptation,

for this is the promised crown.

Avoid praise.

Flatterers beguile, backbiters destroy.

We oft fall, that, being taught, we may stand firmer.

malesse slek ; þi noysurs wrechidar þou sal se, & *with aH* þi mynde to criste þou salt draw.

Of prayer. [Cap. VII.]

Haste at
once to
prayer when
tempted.

Those who
have left
all things
worldly for
love of God,
will soon find
pleasure in
prayer.

Psalms and
prayers are
useful

to drive away
evil spirits.

Cease not
from prayer ;

then turn
to Holy
Scriptures.

[Fol. LI. a.]

The love of
God shall rise
from the
innermost
marrow of
our hearts.

Some heed
meditation
rather than
prayer,

Iff þou in temptaciōn or tribulaciōn be sett, to prayer o-none ryn. / 4
Truly if þou clerely pray, þou saH haue help. Sparpillynge sum-
tyme comys & waurynge of hart, & þoghtis rauischys þe hart to
dyuers, & suffrys not þe harte to stand in praying of god. / þen
paraunter wer gude & qwhyle to pinke of holynes, to þe mynde wer 8
more stabyH, & so his prayers fulfyH. ¶ Truly if any aH wardly
occupacions for luf of god ha left & aH-way to holy meditacion &
holy prayer be givyn, / I trow be goddis grace *with-in* schort spase
þer hartis stabyld þa saH fynde & to luf & pray ; not now *in-to* þis 12
now *in-to* þat þai suld wauyr, bot raþer in rest & endles pese abyde.
¶ fful mikyl it coumforthis stabilnes of hart to geet, in prayers vsyd
to be besy and psalmis deuontely to synge. *With* besy prayers truly
fendys we ouercum, þare waytyngis & stiryngis we lawse. / þai ar 16
enfesbuld & as wer *with-ouen* strenght qwhils we byde strange and
not ouercomyn in praynge. ¶ In þos men truly þat has it *in* custum
with longe exercise to pray, sum-tyme more swetnes & more feruent
desyre of prayinge fyndes. þerfore qwhils þat swetnes & heet 20
lastis, gude is fro prayers not to cese. ¶ Qwhen þa cese—þat oft
happyns for þe flesch corruptibyH—þa may turn holye scriptures to
reed or sum odyr profetabil þinge do, so þat þa suffer not þer þoght
wauyr fro god, so þat qwen þa rise to pray, þa be qwhiekar þen þai 24
before were. ¶ Truly þen pray we weiH qwhen we pink of no
oder, bot aH our mynde is dressyd to heuyn & *our saule with* fyre
of þe holy gost is enflaumyd. ¶ þus in vs truly a meruelus plente
of godis gudeness is fun, for of þe inhirliest mergH of our hartis saH 28
rise þe lufe of god, And aH our prayer *with* desire and effect sal be,
so þat we ouer-rynnē not þe wordis, bot nerehand aH sillabyls *with*
grete cry & desire we sal offyr to owr lorde. ¶ Our hartte *with* hote
fyre kyndlyd, our prayer also is kyndlyd, & in þe sauour of swetnes 32
of our mouth in þe sight of god is offerd, so þat grete ioy it is to
pray. ¶ ffor qwhils in prayer a meruellus swetnes is givyn to þe
prayand, þe prayer is chaunged to songe. Here sum are repreuyd
þat raþer to meditaciōn takes heed þen to prayer, vnknawand þat 36
godis spech is fyryd, *with* qwhilk fylth of synnes is clensyd &
myndis of prayers *with* lufe ar enflawmyd. þa say þai wyH fyrst

pinke and so stabyH *per* hartis ; bot þe latter ar þa stabyH þat þa to
 prayer ar not cownforthid. þo aH we may not gedir our hartis
 to-gidyr as we wolð, 3it may we not leef, bot sokandly stody we to
 4 grawe, þat at þe last Ihesu criste may stabil vs. To þe qwhilk
 meditacion helpis, if it pas not mesure and maner.

but meditation is only
 a help to a
 certain limit.

Of Meditacion. [Cap. VIII.]

It is gude meditacion of cristis passion & his deed, & oft to recorde
 8 qwhatt payns & wrechidnes frely he toke for our hele in goynge
 & prechyng, hongyr, þirst, cold, heet, repreuys & cursyngs, suffyr-
 yng's, so þat it be not greuus to an [vn]profetabyH seruand to felo his
 lorde & emprour.¹ He truly þat says he dwels in criste aw to go als
 12 he dyd. / Criste truly says be Ieremy : ' ha mynde of my pouerte &
 of my passage, of wormwod & gaH, þat is to say of sorow & bitternes,
 be þe qwhilk fro þe warld to þe fadyr I went.' ¶ þis mynde truly
 & meditacion þe fend ouercoms & his gwnnys destroys, fleschly
 16 temptacions it slokyns & þe sawle to cristis lufe kyndiHs, þe mynde
 it raisys and clensis & also purgis. I trow þis þoght of aH oper is
 moste profetabyH to þame þat nwly ar turnyð to criste. þerfore
 truly is schewyd þe manhede of Ihesu criste, in þe qwhilk emong
 20 man suld be glad, in qwhilk he has mater of Ioy & also mounyng.
 Ioy for sikyrnes of owr gaynbiyng, heuynes for filth of owr synyng,
 for þe qwhilk it is to heuy þat so worpi a offiryng is offyrd. For þe
 boystus fleschly sawle in-to behaldyng of þe godhede is not rausehyð
 24 bot if it be gostely, aH fleschly lettyngis vastyd. ¶ Truly qwhen it
 begyns a clene hart to haue & no ymage of bodily þinge may begyle
 it, þen sikirly it is to he þingis admytte, þat in þe lufe of god
 wondyrfully it may be glad. ¶ Sum treuly þink of þe ioy of blissyd
 28 aungellis & holy saulys with criste ioyand, & þis þoght longis to
 contemplacion. ¶ Sum þinkis of wrechidnes of mans condicion &
 fylth of hym & in þer þoghtis þai dispoyte of mans foly, for vanites
 of þis lyfe þat forgetis þe Ioy vnsene. ¶ Odyr þer þoghtis þus dis-
 32 pose þat þe þinge þai wyH bott lofyng & desir of þer makar, þat þa
 lufe hym as is possibil to men in þis lyfe. ¶ To þis meditacion no
 man comys bot he þat in þies þinges before rehersyð is mikil
 vsyd. // Truly þer is a maner more excellent & makes a man moste
 36 contemplatyfe. þerfor as þer ar diuers warkis & vse of sayntis, so
 of þame ar diuers þoghtis. ¶ 3it aH, for þai cum of o spryng, to o

It is good to
 think upon
 what Christ
 suffered for
 our sakes.

Meditative
 minds over-
 come the
 devil.

The manhood
 of Jesus
 Christ gives
 joy for our
 redemption,
 grief for our
 sins.

Some think
 of the blessed
 angels and of
 holy souls,
 some of man's
 vileness.
 [Fol. LI. b.]

¹ seruand struck out by the writer before emprour.

"He has led
me upon the
paths of
righteous-
ness."

Some by a
low path,
some by a
mean, some
by a high,

but all paths
are of God's
choosing.

It is foolish
to judge.

If men's
hearts were
seen, many
that are
worshipped
would be
despised as
foul.

If you think
you can find
better help
than doctors
give, you
shall not taste
Christ's love.

[Fol. LII. a.]

To desire
Christ's love
and sing His
praise is well.

ende þai go & to o blys þai cum or led, bot dyuers ways, be o
charite þat is more in on þen in a-nodyr. þerfor þe psalme says :
Decluxit me super semitas iusticie, / þat is 'he has led me a-pon þe
pathis of rightwysnes,' as so say : þer is o rightwisnes, & many 4
pathis be þe qwhilk, we ar led to Ioy of lyfe euerlastynge ; / for
qwhils aH in one beand ar of diuers nedis, in o ryghtwisnes be
dyuers pathis to god ar led ; sum gois be a lawe path, sum be a
mene, & sum be a hee. ¶ To hym truly is givin þe hyar path þat 8
to lufe criste more endlesly is ordand, not for he wyrkis more þen
odyr / or gifis more or suffrys more, bot for he lufis more. þe
qwhilk lufe is heet & swetnes, & in aH men sekis rest. No man
may sett hym-self in any of þis pathis, bot þat he takes to þe qwhilk 12
god chase hym. / Sum-tyme þa þat semys in þe hyar ar in þe lawar,
& reuers ; for þat is onely inward in saule be-for god, not in any
þinge þat may be done of man vtward. ¶ After þe disposicion &
desire of þer meditacion þa ar dressyd to þis path or to þat. / No 16
man be vtward warkis may be knawen qwho is more or less befor
god. / Foly þerfore it is too deme of chosyn & say : he passis hym,
or his meritis ar far fro medis of þis, qwhen playnly þai know not
þer myndis ; þe qwhilk if þa knewe, lefully þa myght deme. 20
¶ Truly þerfore to aH creatures god wiH it be counsayH, þat þa
despyse not sum to mikyH or sum worschip to mikyH ; for doutles
if þa saw mens hartis, many þat þa worschip, as stynkand & fowH
þa wald despyse, & odyr þat þai sett not by, no zit desires to see, 24
als moste lufely & haly aungh þai wald worschyp. ¶ Gude þoghtis
also & meditaciõs of godis chosyn, & slike be his grace to ilkone
he schedis as to þer astayte & condiciõ beste acordis. ¶ þerfor my
meditaciõ I may say þe, bot qwhilk is moste effectuous I can-not 28
opyn, for þer inward desire I see not. I trow truly þat þo medita-
cions in þe plesys god moste and profetis þe þat god be his mercy
schedis in þe. // Neuer-þe-lesse begynnyng þou may hay of oþer
mens wordis, þat I know weH in my-self. ¶ Truly if þou despise 32
techyng of doctours, & trow þi-selfe better may fynde, þen þa tech
þe in þer writynge, know itt forsoith, cristis lufe þou sal not taste.
ffond sayinge truly it is : god taght þame, qwhy þerfore sal he not
tech me ? I answee þe, for þou art not slike as þa were. / þou art 36
prowd & sturdy, & þa wer lawly & meek, & þa presumand of god
askyd no-þing, bot þame-self vndyr aH mekand toke conynge of
sayntis. ¶ þerfor he taght þame þat we in þer bokes suld be taght.
¶ Truly if þi meditaciõs cristis lufe now desire, or sownd in his 40

lounge, as me semis þou art wele disposyd. / Bot þe þoghtis in
qwhilk^t more swetnes þou felis in god, profetis þe more. / To þink
wel with-oute swetnes profetis þe lityH, bot in þat case in qwhilk^t
4 for need swetnes is not felt.

Of Redynge. [Cap. IX.]

If þou desyre to cum to lufe of god, & in desire be kyndylð of
heuenly Ioys, & be broght to despisinge of eerply þingis, be
8 noght neglient in pinkynge & redynge holy scripture, moste in þo
placis qwher it techis maners & desaytis of þe feynd to eschew,
qwher it spekys of godis lufe & of lyfe contemplatyfe. ¶ Hard
sentens to disputars & witty men be longe tyme vsyd in holy
12 doctryne be left. It helpis vs truly mikyH to profett in goyd. In
þis we know our defaultis & gude dedys; in qwhilk we synne, in
qwhilk not; qwhat we sal do & qwhat forbere; & moste soteH
desaytis of our enmys to vs ar opynd. / þa kyndil to lufe &
16 prikkis to wepynge. þa ordan vs a likand^t borde if we in þame
haue delyte, as wer in aH riches. / Bot lat no couetys of worschip,
fauyr or mens praysynge sett vs to conynge of scripture, / bot onely
entent to plesse god, þat we may know how we sulð lufe hym, &
20 teche our neghbur þe same; not to be haldyn connyng^t a-nens þe
pepuH, bot raþer vs aw to hyde our conynge þen schew it to prays-
ynge, as it is sayð: *In corde meo abscondi eloquia tua ut non*
peccem tibi, þat is: ‘In my hart I hyd þi wordis, þat I syn not to
24 þe,’ in voyd or vayn schewynge. / þe cause þerfore of our spekyng
be onely þe louyng^t of god & edificacioñ of our neghbur, þat it may
be fulfillyd of vs: ¶ *Semper laus eius in ore meo*, ‘Alway his
louynge be in my mowth,’ & þat is qwhen we seek not ovr awen
28 worschyp, & agayns his louynge we speke not.

Read the
Scriptures.

Let us not
read the
Scriptures
for praise of
men.

Let us then
speak only
for the love
of God and
the edifica-
tion of our
neighbour.

Of Clennes of mynde. [Cap. X.]

Be þis ix degrese before tochyd cums mane to clennes of mynde,
qwher god is seyn. Clennes I say þat in þis lyfe may be
32 had—how may parfite clennes be gettyn here, qwher so oft man
with venial synnis at þe leste is filyd? / Sayntis feet ar to be
waschyd for þai draw duste of þe erth. ¶ Qwo may truly say ‘I
am cleyn of synne’? truly none in þis lyfe. ffor as says Ioob:
36 ¶ *Si lotus fuero aquis niuis & effulserint velut mundicie manus mee,*
tamen sordibus intinges me & abhominabuntur me vestimenta mea, /

Who is free
from sin?

pat is to say: 'If I be waschyd *with* snaw watyr, þat is to meyne trew penance, & if my handis schyne as clennes, for warkis of Innocens, 3it saH þou toche me *with* fylth, for venial synnes þat may not be esschwyd, & my clothes saH vg me,' þat is to say my fle-ch makis me vg of my-self, & sensualite, þat is so freeH, sliper
 [Fol. LII. b.] and redy to lufe likand bewte of þis world, oft-tymes makes me synne. / þerfor says þe appostyH: *Non regnet peccatum in nostro mortali corpore*, / 'Rene not syn in owr dedely body,' as qwo say: 8 syn in vs may vnrene, bot it may not vnbe. Qwat clennes þerfor may man haue in þis lyfe? Truly worpi & grete, if he hym-self rythgwisely vse in stody of redyng, prayer & meditacioñ, as it before is notyd. Truly þof he sum-tyme synne venially, 3it sone, 12 for hys hole mynde dressyd to gode, it is destruyd. ¶ þe hete truly of charite in hym aH rust of synne in hym wastis, as wer a droipe of watyr put in-to a grete fyre. Verteu þerfor of a clensyd saule is þe mynde to haue bisy to god, for in þis degre aH þe þoght 16 in-to criste is dressyd, aH þe mynde in hym is spred, þof aH it seme he speke to odyr. Truly in clene consciens is no-þinge bittyr, scharp or hard, bot aH sweyt & louely. Of clennes of hart risis songe of Ioy, swete ditty & ioysfuH myrth. þen ful oft a wondyr- 20 fuH Ioy of god is givyn & hevinly songe is in-sched. ¶ In þis astate a man may know, þat he is in charite, þat hee saH neuer lose; withoute greet drede he lytis not, not for suffyryng turmentry, bot þat his lufar he offend not. I spare to say more here, for me 24 semys my-self a fuH greet wrech: for oft my flesch is noyd & assayd. fforsoth þof aH in þis þingis beforasayd is godis lufe & life contemplatife continude, 3it sum-qwhatt of þame more specially to 28 3our neyd & profett is to be sayde.

Man may attain to great purity by much reading, prayer, and meditation.

The virtue of a purified soul is to keep the mind fixed upon God.

In a clean conscience is nothing bitter or hard.

I say no more, for I feel myself utterly worthless, for oft am I tried.

My mind flees into the mirth of love.

O everlasting love, influence my soul to love God.

Of þe lufe of god. [Cap. XI.]

O sweit light & delectabyH, þat is my makar vn-made: lizt þe face & scharpnes of my Inward eyn *with* clernes vn-made, & my mynde, þat pithily clensid fro vnclennes & meruelus made *with* 32 giftis, swyftly [it] mo flee Into þe he myrth of lufe, kyndyH *with* þi savyr, þat I may sytt And rest, in þe, Ihesu, Ioyand, And goand as wer rauschid in heuenly swetnes, & stabyld in behaldyng of þinges vnsene neuer bot godly I saH be gladd. O lufe euer-lastand, 36 enflaum my saule to lufe god, þat no þinge byrne in me bot his halsynges. ¶ O gude Ihesu, qwho saH graunte me to seiH þe þat

now nowdyr may be felt ne seyne? / Sched þi-self in-to þe entrel
of my sauH; cum in-to my hart and fyH it *with* þi clerist swetnes.
¶ Moyst my mynde *with* hote wyne of þi sweet lufe, þat aH yllis &
4 aH scornfuH visions & ymaginaciõs forgetiH &, þe onely hauand, I
may be glad, & Ioy in Ihesu my god. ¶ Heynforward, swettist
lorde, go not fro me, bisily *with* me bidynge in þi swetnes, for only
þi presens to me is solas & onely þi absence levis me heuy. ¶ O
8 holy gost, þat gifis grace qwher þou wiH, cum in-to me & rauisch
me to þe; þe kynde þat [þou] made, *with* honily gyftis chaunge,
þat my sawl, in þi likand ioy fulfyld, aH þinge in þis world despise [Fol. LIII.a.]
& kast a-way, ¶ gostely gyftis, þe gyfand, it myght take & goand
12 be soundly ioy in-to light vndiscrivyd in holy lufe be it aH meltyd. //
Byrn my renys *with* þi fyre, & my hart þat in þin awter sal byrn
endlesly. ¶ O sweet & trw Ioy, I pray þe cum! Cum, sweet &
most desiryd! cum, my lufe, þat art aH my comforth: Scrith in-to
16 a longynge sawle for þe & to þe *with* sweit heet. KyndyH *with* þi
heet holnes of my hart; *with* þi light lightynand myn Inner
partys, *with* honily songe of lufe feed me as I may take be power
of body & sawl. In þis & slike oþer meditacions be þou glad, þat
20 so þou may cum to þe pith of lufe. / Lufe truly suffyrs not a
lufand saule byd in it-self, bot rauischis it owt to þe lufar, þat þe
saul is more þer qwher it lufis / þen wher þe body is þat lyfis &
felis it. Thre degrese sothely þer er of cristis lufe in qwhilk fro on
24 to a-nodyr profetis he þat is chosyn to lufe: The fyrst is cald vn-
abyH to be ouercomen, / þe secund vnabyH to be partyd, / þe þird
is cald singuler. / Truly þen is luf vnouercomyn qwhen *with* no
nodyr desyr it may be ouercomyn, when¹ for it aH lettyngis he
28 castis a-way, / aH temptacions & fleschly desyrs he slokyns, / And
when he suffyrs paciently aH greuis for cristis & *with* no flaterynge,
no likynge is ouercommyn. / AH labyr is lyght to a lufar, no
betryr may no man ouercum labur þen be lufe. ¶ Luf truly is
32 indepartyd qwhen *with* grete lufe þe mynde is kyndyld and to
cristis *with* þoght vndepartyd draws, forsoth a minwt it suffyrs hym
not pas fro mynde, bot als he were bun in hart hym it þinkis, to
hym it syghis, it cryes *with* his lufe to be haldyn, to lawes þe
36 fettyr of dedelynes & to hym þat he onely to se desires may leed.
And moste þis name Ihesu in so mikyH he worschyps & lufis þat in
his mynde bisily it restis. ¶ Qwhen þe lufe þerfore of cristis in
hart of godis lufar & þe warldis despisar in so mikyH is seet þat of

Lord, abide
with me, my
only comfort.

O sweet and
true joy,
come!

Rejoice in
pious medita-
tions, that
thou attain
the heart of
love.

Three degrees
of love for
Christ—

a. That can't
be overcome.

b. That is in-
departed.

Love not to
be overcome

¹ þe secund is struck out by the writer before when.

is called
"high,"
ever-thought-
ful love is
called "unde-
parted."

c. That is
singular.

"Singular"
love excludes
all but Jesus.

Whatever
leads not to
Christ is in-
tolerable.

The more the
soul is carried
into itself for
joy, the less
it is filled
with heaviness.
Cease, my
soul, to love
this world.

odyr desire of lufe itt may not be ouercomyn, it is cald he; bot
when he to criste hald vndepartyd, criste euer þinkand, be non
occasion hym forgettand, euerlastyng and vndepartyd it is callyd. /
And qwhat lufe may be hear or more, if þis be he & euerlastyng? 4
¶ 3itt þer is þe þird degre þat is cald singulere. / A-nodyr it is to
be he, & be allone, Als it is dyuers euer to be present & a-noþer to
ha no fela. / We may truly haue many felaws & zit hafe a place
befor aH. / If þou truly any counforth seyk^r or resaue þen of þi god 8
& if þou parauentour lufe, / zit^r not syngulere, þefore þou seis
qwhatt gretnes of worþines is to eneres qwhen þou art hee, allon
þat þou may be. / To singulere degre þerfor luf ascendis qwhen aH
comforth it excludys bot on þat is in Ihesu, qwen no-þinge bot 12
Ihesu to hym may suffys. / In þis degre þe sawle sett, hym on it
lufys, onely criste it^r zernis, criste desires, Onely in his desire it
bidis, to hym it sighis, in hym it byrnis, in hym warme it restis.
No-þinge to it is sweyt^r, no-þinge it sauys, bot in Ihesu it be made 16
[Fol. LIII.b.] sweit, qwhos mynde als songe of musyk in feyst of wyen. ¶ Qwhat
euir the self to it offyr or cum to mynde, soyne is cast bak, sodanly
despisyd^r if itt saryf not his desire or to his wiH acorde not aH
custum þat^r to cristis lufe he seis sarifis not, he oppressis. Qwat- 20
euer he do, inprofetabyH & intollerabyH it semys, þe end^r of his
desyre in-to criste bot if it rynne & leed. ¶ Qwhen he may lufe
criste, aH þinge þat he wiH haue he trowes he has, & with-outyn
hym aH þinge hym vggis & waxis fowle. Bot for he trowes to lufe 24
hym endlesly, stedfastly he bidys in body & werus not in hart, bot
lufis perseuerantly, & aH þinge suffys gladly. & þe more þus in
hym it lifis, þe more in lufe it is kyndyld & to hym it is lykkar.
¶ Slike onelynes no meruayH acordis þat grauntis ne fela emangis 28
men. ¶ þe more it is rauschyld inwarld to Ioy, in vtward þingis
þe les it is occupyde or with heynes or charges of þis lyffe it is not
lett. And now it is in sawle als wer vnabyH to suffyr payn, þat,
non angwysche lettand, in god euer he Ioy. O my saule, fro lufe 32
of þis warld sees, & melt in cristis lufe, þat aH-way to þe it be
sweytt of hym to speek, reyð, wryte & þinke, hym to pray, hym
euer to prayse. ¶ O god, my sawH to þe deuoute, desyres þe to se,
fro¹ fare to þe it criis, in þe it byrns, in þi lufe it longis. O lufe þat 36
failis not, þou ouercomen has me. ¶ O euer-lastyng sweetnes &
fayrnes, my hart þou has woundyd, & now ouercomyn & woundyd
I faH, vnneþis for Ioy I life & nehand I dy, for I may nott suffyr

¹ MS. fro fro

- swetnes of so grete a maieste in flesh þat wyH royte. ¶ Aȝ my hert truly festynd in desire of Ihesu, is turnyd in-to heet of lufe, & it is swaloyd In-to a-noȝer Ioy and a-nodir form. þerfore, o goyd
- 4 Ihesu, haue mercy of a wrech, schew þe to me þat longis, gyfe medcyne to me hurt. Seek I feyl me not, bot longynge in þi lufe. / He þat lufis þe not, losis aȝ to-gidyr; he þat felois þe not is wode. Emong þerfor be þou my Ioy, lufe & desire, to I may se þe in syon,
- 8 god of goddis. ¶ Charite truly is nobilest of vertews, moste excellent & swettyst, þat Ioynis þe lufyd to þe lufar & crist with chosen sawle euerlastyngly cuppils. In vs it reformys þe ymage of þe he Trinite & makis þe creatur likkeste þe makar. / O gift of
- 12 lufe, qwhat [is] it worþ before aȝ odyr þat chalangis he degree with aungellis! þe more truly of lufe a man takis in þis lyfe, the more & þe hyar in heuyn he saȝ be. ¶ O singulere ioy of lufe euerlastyng þat rauischis aȝ his to hevyns a-bown aȝ warldis, þame
- 16 byndand with bandis of vertew. ¶ O dere charite, in erth þat has þe not is noȝt wroght, qwhat-euer he haue. / He truly in þe þat is bisy, to Ioy Aboyn erthly he is soyne lyft. þou entyrs boldly þe bed-chaumbyr of þe kynge euerlastyng, þou onely art not a-schamyd
- 20 criste to take. He it is þat þou has soght & luffyd; criste is þin: halde hym, for he may not bot take þe, to qwhome onely þou desired to obey. ffor with-owtyn þe playnly no wark hym plesis; þou makis aȝ þinge sauery; þou art a heuenly seet, Awngelis
- 24 felischyp, a meruelus holines, a blistfuȝ syght, & lyfe þat lastis endlessly. ¶ O haly charite, howe sweit art þow & comfortabyȝ, þat makis [hole] þat was brokyn, fale þou restoris, bond þou delyuers, man to aungelis þou makes euyn, sittand & restand þou
- 28 raisys, & raisyd þou makis sweet. In þis degre or state of lufe is lufe chaste, holy, wilfuȝ, / lufand þat is lufyd for þe selfe, not for þe godis, aȝ-to-gider festynand þe self in þat þat is lufyd, no-þinge vtward sekand, of itt plesyd, bolnand, swete smelland, & harty, in
- 32 þe self it byndand, meruelusly passand maner; ¶ Te (!) þe luffyd¹ Ioyand, hym with-owt forgettyng pinkand, ascendand in desire, falland in þe lufe, goand in halsyng, ouercomyn in kyssyng, aȝ multyn in fyre of lufe. ¶ Truly so cristis lufar in lufyng kepis
- 36 non ordyr, ne couetis no degre, for in þis lyfe, how feruent & Ioyand it be in godis lufe, zit more & more it pinkis god to lufe, 3a þof he myght lyfe here euermore, zit suld it not trow to stand any tyme

My heart
is turned into
the heat of
love.

He that loves
Thee not,
loses Thee.

Charity is
the noblest
virtue.

The more
love a man
takes here,
the higher he
shall be in
heaven.

Hold on to
Christ.
[Fol. LIV. a.]

All glory is
yours.
Holy Charity,
the bound
thou freest,
raiest man
to the angels.

The lover of
Christ heeds
not rank,
ever seeking
more and
more for love.

¹ ad solum amatum se extendens, omnia alia contemnens & obliviscens, in amato iubilans.

& not profett in lufe, bot rather þe lenger þat he suld lyfe þe more
 in luffe he suld byrne. ¶ God truly is infinit of gretnes, better þen
 we may pinke, of swetnes vn-nownmyrde, of aH wrought kyndes
 vnconsauyd, of vs may neuer be comprehendyd als he is in hym- 4
 self euerlastyng. Bot qwhen þe mynde now begynnys to byrne in
 desire of his makar, it is made abiH to resauē light vnwroght; & so
 enspyrd & with gyftis of þe holy goste fulfylð, as leful is to 8
 dedely, heuynly Ioy it has / & in heght of mynde aH seyn þingis
 [passand] to swetnes of lyfe euerlastyng it is raisyd. / And
 qwhils þe saule with swetnes of þe godhede & warmnes of Makand
 lyght is spred, offyrd in sacrifice to þe kynge euerlastyng & accept,
 it is aH byrnyd. / O mery lufe, stronge, rauischand, byrnand, 12
 wilfulH, stronge, vnslokynd, þat aH my sauH brynge to þi seruys, &
 suffyrs no þinge to pinke bot þe: ¶ To þe þou chalangis aH þat we
 lyfe, aH þat we sauyr, aH þat we ar. ¶ Criste þus þerfore [be]
 begynnynge of ovr lufe, qwhome for hym-self we lufe, & so we 16
 lufe ordinatly qwhat-euer is to be lufyd for hym, þat is weH of luf,
 & to qwhome aH þat we lufe & ar lufyd we put /. Here sothely is
 schewyd parfite lufe qwhen aH þe entent of mynde, þe priuay
 warke of aH þe hart in-to god's lufe is lyft, so þat þe myght of trw 20
 lufe & myrth be so mikyH þat no wardly [ioy] ne fleshly mer-
 chandis be lefuH ne likand. ¶ O lufe indepartyd, o lufe singulere,
 þof aH þer wer no turmentis of wyckyd, no meed suld be trowed in
 hevyn, fro þi lufe þou suld neuer þe sonnar lawse. More tollerabyH 24
 it wer to þe a vntrowyd greife to suffyr þen ons syn deedly. þer-
 fore truly lufys þou god for hym-self & for no nodyr þinge, nor
 þi-self bot for god, & þer-of it felois þat in þe no-þinge bot god is
 lufyd. ¶ Els how suld god be aH in ilk þinge, if þer be any luf of 28
 nian in a man? / O clere charite, cum in-to me & take me in-to þe
 & so present me before my makar. / þou art savir weH tastand,
 swetnes weH smelland, & plesand odor, a heit clensand, a comforth
 endlesly lastand. þou makes men contemplatyfe, hevyn-zate þou 32
 opyns, mowthis of accusars þou spars, gode þou makis be seyn, &
 multitude of synnes þou hydes. ¶ We loif þe, we prech þe, be þe
 whilk þe warld we ouereume, be qwhome we Ioy & þe heuynly
 leddyre we ascend. In þi swetnes scryth in-to me, me & myne I 36
 commend þe with-oute ende.

The mind
burning with
love,

filled with the
Holy Ghost,
as far as mor-
tals may be,
is raised to
the sweetness
of eternity.

Perfect love
is the lifting
up of the
heart's secret
workings to
God's love.

Nothing but
God is loved
in thee.
[Fol. L1V. b.]
O Charity,

a sweet sa-
uour thou art,
a pleasant
odour, a
comfort ever-
lasting:

a multitude
of sins thou
hides.

Of Contemplacion. [Cap. XII.]

- Contemplatyfe lyfe or contemplaciōn has thre partys: Redyng,
 Prayer, & Meditaciōn. In redyng, god spekis to vs; In
 4 prayer, we speke to god; In meditaciōn, awngels to vs cum down
 & techis vs, þat we erre nott. In prayer þa go vp & offyrs ovr
 prayers to god, Ioyand of ovr profett, þat ar messyngers be-twix
 god & vs. ¶ Prayer certan is a meyk desire of mynde dressyd in
 8 god, of þe qwhilk he is plesyd qwhen it cums to hym. ¶ Medita-
 cion in god & godly þingis, aftyr prayer and redyng is to be takyn,
 qwher is þe halsyng of racheH. ¶ To redyng, longis resoñ &
 inquisicioñ of treuyth, þat is a gudely lightte markyd apon vs.
 12 ¶ To prayer, longis louynge sange, passyng in behaldynge and
 meruayH: and so in prayer standis contemplatyfe lyfe or con-
 templaciōn. ¶ To meditacione, longis inspiraciōn of godd, vndir-
 standynge, wysdome & syghyng. ¶ If it be asked qwhat is
 16 contemplaciōn: it is hard to defyne. Sum says, contemplatyfe lyf
 is not ellis bot knowlegis of þingis to cum & hyde, or to be voyde
 fro aH wardly occupaciōn, or study of godis lettyrs. Odyr says þat
 contemplaciōn is free sight in þe spectakyls of wysdom, with a fuH
 20 he meruayH. ¶ Odyr says þat contemplaciōn is a boke, & wys
 behaldynge of þe saule, spred aH abowt to behald his myghtis.
 Odyr says, & weH, þat contemplaciōn is Ioy of heuenly þingis.
 ¶ Odyr says, & best, þat contemplacion is deed of fleshly desires be
 24 Ioye of þe mynde raisyd. ¶ To me it semys þat contemplaciōn is
 IoyfuH songe of godis lufe takyn in mynde, with swetnes of aungeH
 louynge. þis is Iubilaciōn, þat is end of parfit prayer & of he
 deuociōn in þis lyfe. / þis is þe myrth in mynde had gostely for
 28 þe lufar euerlastyng, with grete voys oowt brekand. / þis is þe
 endly dede & parfittist of aH deidis in þis lyfe. þe psalme þerfore
 [says] ¶ *Beatus vir qui scit Iubilacionem*, þat is to say: 'blyste
 be þat man þat knowes Iubilaciōn,' in contemplaciōn of god. Truly,
 32 þer may non Aliene to god Ioy in Ihesu, ne taste þe swetnes of his
 lufe; / bot if he euyr desire with fyre to be kyndyld of lufe euer-
 lastyng, with pacience, mekenes & maner, wyth aH clennes of body
 & saule to be made fayre, with gostly oyntmentis be dight, in-to
 36 contemplaciōn he is lyfte, / helefuH vertew lat hym seeke vncessand, [Fol. LV. a.]
 be þe whilk in þis lyfe fro wrechidnes of synne we ar clensyd & in
 anodyr lyfe fre fro aH payn in blissyd lyfe endles it is Ioyd. þus

In reading,
 God speaks
 to us; in
 prayer, we
 speak to God;
 in medita-
 tion, angels
 come to teach
 us.

To reading
 belongs the
 enquiry into
 truth;
 to prayer be-
 longs praise
 and song;

to meditation
 belongs God's
 inspiration.

Contempla-
 tion is hard
 to define.

Some well say
 it is the joy
 of heavenly
 things.
 Others say
 better, it is
 the death of
 the desires of
 the flesh.
 To me, it
 seems the
 joyful song of
 God's love.

None alien to
 God can re-
 joice in Jesus.

He not slow
to chastise
himsel.

Begin with
self-imposed
poverty.

The warmer
a man grows
in the heat of
everlasting
light, the
meeker he
shall be in all
adversities.

He goes not
with proud
foot, but re-
joicing only
in high de-
light.

As its dark-
ness so its
light.

3it in þis exile he sal be worpi to feil IoyfuH myrth of godis lufe.
¶ þerfor be not slaw þi-self to chastys with prayer & wakyng, &
vse holy meditacions, for doutles, with þis gostely labysr with
heuyenes & wepyng of inward forþinkyng in þe is kyndyld cristis 4
lufe, & aH vertews with giftis of þe holy gost in-to þi hart ar sched.
¶ Begyn þerfore be wilful pouert, so þat qwhils þou desires noght
in þis warld, befor god & man lyfe sobyrly, chastly & mekely. /
No-þing to hafe is sum-tyme of need, bot noȝt to may wiH haue is 8
of grete vertew. We may haue mikyH¹ desirs. ¶ Truly þe moste
parfite is necessaris behoues to take, ellis wer he nott parfyte if he
refusyd to take qwher-of he suld lyfe. ¶ þis maner is to keep in
parfite men, aH wardly for god to despyse, & 3it of þe same mete & 12
cloth to take; & if þis want any tyme, not to groch, bot [god] to
loyf, & superfluite als mikyH as þa may to refuse. ¶ þe warnar a
man waxis with heet of lyght euerlastyng, þe mekar in aH ad-
uersites he sal be. / He þat truly is meek not fenyH þat hymself 16
haldis worpi despisyng & nowþer for harme nor represe to wreth is
prouokyd. Qwharfore hym-self lawand to bisy meditacioñ, to rise
to hym is givyn to behaldyng of heuenly þingis, & þe scharpnes of
his mynde clensyd, as suffyrs seeknes of þe flesch, to hym is² gyfyn 20
sweetly with inward ioys, byrnyngly to synge. / And trewly when
he gois to seyke any vtward þinge, not with a prowed fote he gois,
bot in he delitis only Ioyand onon with swetnes of godis lufe as
wer rauischyd in trans, meruelusly rauischid is glad. ¶ Slike 24
forsoyth is lyfe contemplatyfe, in dw maner if it be takyn: / be
longe vse of gostely warkis to contemplacioñ of þingis euerlastyng
we cum. / Myendly sight truly is takyn vp heuenly to behalþ be
schadoly syght 3it & meroly, not clere and opyn; qwhils we go be 28
faith, be mero as wer & schado we see. ¶ Truly if our gostely ee
be bisy to þat spirituaH light, [to behald] þat light in it-self as it is
it may not se, & 3itt it felys it þat it is þere, qwhils it haldis with
it fayr & heet of þatt light vnknawen, qwher-of in psalm is sayd: 32
Sicut tenebre eius ita & lumen eius, þat is: ‘& as þe dyrknes
perof so þe light perof.’ ¶ þof aH truly þe dyrknes of syn fro a
holy saule be gone, myrk þinges be passed & vnclene, þe mynde be
purgyd & lightynd, 3it qwhyls it bidys in þis flesch deedly þat 36

¹ Possumus autem multa habere & tamen nil velle habere, quando ea que habemus non ad voluptatem sed ad necessitatem retinemus, sicut quandoque qui nil habet multa cupit. Necessaria etenim perfectissimum accipere oportet.

² of his mynde struck out before is.

wondyrful ioy parfityly is not seyn. Forsoith holy & contemplatif men with clere face god behald^{is}, þat is owdyr þar witt opynd¹ þat is more [þat] as qwo say aH lettyng^{is} be-twyx þer mynde & god put bak, þe hart^{is} er purgyd, / heuenly citesens þai behalde. Sum truly both þis has takyn. / Als we in dyrknes standand seys noþinge, so in contemplaciō þat vnsemy lightis þe saule, noo seyn light¹ we see. Criste also put^{is} hys restyng¹ dirknes & ȝit¹ to vs he spekis in a pilar of a clowed, bot¹ it is ful delectabyH þat is felt. In þis truly is parfyte lufe qwhen man goand in flesh can-not be gladd¹ bot in god [&] noþinge wiH or desir bot god & for god. Hereby it is schewd þat holynes is not in crynge of þe hart¹ or teris or vtward¹ wark^{is}, bot in swetnes of parfite charite & heuenly contemplacion. / Many truly ar multyn in teris & aftirwarde has turnyd to yH, bot no man flys hym-self with wardly bisynes after þat he truly has ioyd in lufe euerlastyng. ¶ To greet & soro longis to nw-convertyd begynnars & profetand, bott ioyfully to syng & to go in contemplasyon longis bot to parfite. ¶ þa þerfore þat longe tyme dois penance, qwhils he felis ȝit¹ his conscience prikand of defaute, dow[t]les know he þat he dyd not ȝit parfite penance. Emange þerfore teris to hym be as breed day & nyght, for bot if he ponysch hym-self fyrst with wepyng¹ & sighyng, to þe swetnes of contemplacion he may not cum. Contemplatyfe swetnes not bot with ful grete labour is getyn, & with Ioy vntold it is possessyd. ¶ fforsoith it is not mans merit¹ bot gods gyft¹: & ȝit fro the begynyng to þis day neuer man myght be rauschyd in contemplaciō of lufe euerlastyng, bot if he before parfityly aH þe world^{is} vanite hadd¹ forsakyn. ¶ More-owr with heilful meditacion & deuoute prayer he aght be vsyd or he truly cum to contemplaciō of heuenly ioy. ¶ Contemplaciō is labyr sweet¹ & desirful; þe labyrar it gladis, & hurtis not; no man þis has bot Ioyand; nott qwhen it cums, bot qwhen it goys, he is very. ¶ O gude labyr to þe wilk deidly dress þame. / O nobyH & meruelus wyrkyng þat sittars dois moste parfityly. / It behouys truly þat he take grete reste of body and mynde qwhome þe fyre of þe holy goste truly enflaumys. Many truly þat can [not] in mynde rest ne ȝit voyde þoghtis & vnprofetabyH put owtt, þat in psalme is bidyn may not fulfyH: ¶ *Vacate & videte quoniam ego sum deus*, / þat is to say: ‘be voyde fro wardly vanite & se for I am god.’ ¶ In body

Holy men
look upon
God.

[Fol. LV. b.]

It is perfect
love when a
man, yet in
the flesh, re-
joices solely
in God.

Holiness not
in outward
works, but
in perfect
charity.

Contempla-
tive sweet-
ness is ob-
tained only
with great
labour.

He must be
experienced
in healthful
and devoted
prayer.

Blessed la-
bour, to which
mortals may
devote them-
selves.

¹ quod fit aut aperto eis sensu ut intelligant scripturas, aut ostio celi aperto quod maius est ut quasi omnibus obstaculis.

Those wavering in heart are not worthy to taste how sweet is the Lord.

Life contemplative better than life active.

[Fol. LVI. a.]

A man very contemplative is often deemed a fool.

Who shall give me thee, my brother?

A devout soul despises all vain glory.

There is nothing more profitable or merrier than the grace of contemplation. Perfect joy is grace confirmed.

It is best to know God,

truly voyde & wauerand in hart ar not worpi to taste & see how sweet our lorde is, how sweet þe heght of contemplaciō. ¶ Truly ilk man contemplatyfe lufes solitarines, þat more feruent & oft ar þat he of no man is lettyd in his desires may be vsyd. 4
 ¶ Qwen it is known þerfor þat lyfe contemplatyfe is worpiar & meedfular þen actife lyfe, & aȝt contemplatyfe be godis meuyng solitary lyfe lufand & for swetnes of contemplaciō ar feruent, namly in lufe: It semys þat solitary men, with gyft of contempla- 8
 cion raisyd, ar he & tochis þe heest perfecciō, bot if it happyn [sum] be in slike state þat þa hane evyn þe heght of contemplatyfe lyfe & zit þa cees not þe prechur office to fulfyll: / þis odyr solitary
 in contemplacion hiest, onely givyn to godly þingis, not to nede of 12
 þer neghbers, In þis þa passe in like degreis þat for prechyng [þai] ar worpi a crowne. Truly a man verray contemplatyfe with so greet desire is set in-to þe light vnsene, þat oft-tymes as a foyt or vnwys of men he is demyd—and þat is for his mynde in cristis lufe 16
 seet inflawmyd, his bodily beryng playnly chaungis & his body also departand fro aȝt erthly warkis godis chylde it makis als man owt of mynde. ¶ þus truly qwhils þe saule in endles¹ myrth of lufe gedys aȝt þe self, with-haldand þe self inward, it flowes not 20
 forward to seike bodily likyng. And for it is fed with likand inward luste, it is no merueȝ þof it say syghand: // ¶ ‘Qwho saȝt gif me þe, my broþer, þat I maye fynde þe forth & kysse þe?’ þat is to say, lawsyd fro þe flesh I may be worpi to fynde þe, & seand 24
 þe face to face with-oute end with þe be Ioynyd, and now man me despyse. // ¶ A deuoute saule gyfyn to lyfe contemplatyfe, fulfyll with lufe euerlastinge, aȝt vaynglory of þis warld despisys & onely in ihesu Ioyand couets to be lowsyd; / ¶ ffor qwhy of þis þat 28
 sauers & lufis þis warld, not heyn, it is despisyd, & greuusly longis in lufe & gretely desyres with þe lufly companys of aungels to be givyn to Ioy þat þe wardly aduersite may not noy. / ¶ No-þinge more profetabiȝ, no-þinge meriar þen grace of contemplacione, 32
 þat lyftis vs fro þis lawe & to god offys. ¶ Qwhat is grace [of contemplacion] bot begynnynge of Ioy? qwhat is parfitenes of Ioy bot grace confermyd? In qwhilk to vs is kept a Ioyfuȝ hap & happy ioy, a gloriys endlesnes & euerlastyng ioy, with sayntis to 36
 lyfe & dwell with aungels, / And þat þat is abowne aȝt þinge, god truly to knaw, parfitely to lufe, in schynynge of his maieste to se, & with wondirfuȝ Ioyfuȝ songe & melody hym endlesly to loyfe,

¹ o struck out before endles.

to qwhome be wyrschip & ioy, with dedys of þankyng, in warlð of
 worldys. Amen.

to whom be
 worship, joy,
 and thanks-
 giving for
 ever.

- ¶ Thus endys þe xij chapetyrs of *Richarde Hampole*, in-to englys
 4 translate be þrere *Richard Misyn*, to informaciō of *Cristyn*
sauls. A° doⁱ Millimo cccc^{mo} xxxiiij.

Here follows in a 17th century hand:—

- | | |
|---|-------------------------------|
| Richardus Hampole ex Eboracensi Anglorum Comitatu oriundus, | |
| 8 Theologus insignis, scripsit explanationes | |
| in librum Job. | In Orationem Dominicam. |
| Elogium nominis Jesu. | In Symbola tria, Apostolicum, |
| De Incendio Amoris. | Ambrosianum, et Athana- |
| 12 In Threnos Jeremiæ. | sianum. Claruit Anno Do- |
| Regulam bene Viuendi. | mini 1430. |
| Expositiones in Canticas Pro- | Josias Simlerus ita habet in |
| phetarum, Esaïæ, Ezechielis, | sua Bibliotheca. |
| 16 Annæ matris Samuelis, | |
| Moysi, Abacuc, Danielis, | |
| Zachariæ, Mariæ, Simeonis. | |

NOTE.

p. 48, l. 40. *meetbuyrd*, meat-board, tray, litter; Vulgate *ferculum*, 'A barrow, litter, bier (for carrying the spoils, the images of the gods, &c., in public processions).'—White.

The Wycliffite versions give the *Song of Solomon* iii. 10, thus (ed. 1850, iii. 76):—

A chazer King Salamon made to hym,
of the trees of Liban; his pileris he made
siluerene, the lenyng place goldene, the
steyng vp purper; the middes he enourn-
ede with charite, for the doztris of
Jerusalem.

Kyng Salamon† made to hym a seete,
of the trees of Liban; he made the pilers
thereof of siluer; *he made* a goldun
restyng place, a styng of purpur; and
he arayede the myddil thingis with
charite, for the douztris of Jerusalem.

† *Kyng Salomon*; that is, God a king to you, specially in the 3yuyng of lawe. *a golden resting place*; that is, the propiciatorie, that was the seete of God, was al of pure gold. *stying of purpur*; that is, a veil of purpur hanginge bitwixe the pilers, and was reysid vp, whanne me entride in to the hooli of hooli places. *the myddil thingis with charite*; for in the hooli of hooli places on the pawment was the arke of testament, with the tablis of lawe, and manna, and the 3erde of Aaron, that weren signes of Goddis charite to the puple. *Live here.* C.

GLOSSARY.

abilland, making able or fit [*habilis*], 84/12.

aboune, *abowne*, above.

abydes, (cp. *habidys*, 79/31), 100/4.

adred [O.E. *andrædan*], dread, 97/3.

adyll, earn, gain [O.N. *öðlask* > *oðal*, property], 19/34, 86/15.

after, according to, 16/25 *et passim*.

aght, eighth, 105/12.

aght, impers. = *behoves*, 16/28.

all onely, alone, 81/13.

and, *ande*, an = if.

anee, an eye, 115/1. See *nee*.

anens, concerning, towards.

anoytt = *anoynt*, anointed, 90/1.

aostyll, apostle, 94/35. Cp. 122/7.

apon, upon, 88/38, 95/21.

arme, [O.E. *earnðe*], misery.

arrid [Dan. *arrighed*], wickedness, 73/28.

asethe, sb. reconciliation, 1/2 [O.E. *sæd*, E.M.E. *assyth*].

Cp. "And who so harmes any man in his nede

Sal noȝt be safe, bot he make
aseth at his power."

Cas. of Love.

aseyth, 67/26. See *asethe*.

asound, a sound, 71/40.

at, þat, 97/2.

audyr, *aydere*, pron. either (as conj. usually *owdyr*, 18/21).

auntyr, adventure.

avotre, adultery [O.F. *avoutrie*], 95/3.

awysyd, planned, avised, 99/34.

aw, v. ought, 105/25.

awter, altar, 123/13.

ayth, empty [O.E. *eaðe*], 27/14.

be, usu. prep. = *by*.

beeld, build, 116/24.

begiell, beguile, 63/9.

HAMPOLE.

begone, begun, 83/38.

begrace = by grace, 100/25.

behestyd [O.E. *behātan*], promised, 117/26.

behycht, promised, 67/27.

beldes [O.E. *bældan*], encourage, 11/21.

beylded, buided, 78/10.

blabyrar, blabber, 96/21.

blekyd, blackened, 107/25.

blisness, blessedness, 88/24.

blys, bless, 35/37.

bolnand, swelling.

bolnes, swells, 11/22; *bolnis* (2nd sing.), 27/20.

borde, board, shield, 121/16.

borionand, budding, 32/39. See *burion-
yng*.

bot if = except, 3/29 *et passim*.

bowyd [O.E. *bugan*], bent, inclined, 90/7.

boystus, rude, ignorant, 3/24.

boystusnes, foolishness, 77/6.

brynnynge, burning, 2/13.

bune, bound, 23/23, usually *bun*.

burde, board, table, 95/23.

burionyng [O.F. *burjoner*], budding, 5/2.

bus [behoves, behoues], behoves, 107/3.

byd, bide, abide, 123/21.

byrsyd, by metath. = *brysyd* [O.E. *brysan*], bruised.

buene (see *bun*), 44/36.

caff, chaff, 18/6.

castis = chastise, 94/21.

casys, chances, accidents, 117/36.

cese, cease, 53/6.

cetys, cities, 79/34.

chalengis, 126/14.

chaies, chalice.

chargh, charge, 1/27.

chesys, chooses, 29/20.

chinche, a niggard, 24/25. Cp. 108/14.

chosynne, 31/26.
chynches. See *chinchis*.
clad, clad, 2/24.
clethyng, clothing, outward show, 83/15.
comforth, pt. comforted, 10/27.
comforth, sb. comfort, 78/37.
commoute = *commounte*, fellowship, 56/19.
comon, v. a. share, hold in common, 42/6.
contagiuste = contagiosity, 83/7. Cp.
Lydg. Chron. Troy, v. 36.
couetys, covetousness, 111/22.
coyll, coal, 98/29.
comforthid, comforted, 119/2.
couth, cuþ = could, 82/29.
cun, know, 14/29.
curiuste, curiosity, 1/3.
custyn, p.p. castin = cast, 101/21.
dampnede, damned, 86/3.
darns, dance, 102/9.
dede, death, 10/5 *et passim*.
dedely, mortal, 43/19.
dedlynes, mortality.
deed, death.
delis [O.F. *délice*], pleasure, 96/12.
demand, judging, 111/6. Cp. 120/18.
departyd, cut off entirely, 87/25. Cp. 98/21.
desaytis, deceits, 121/9.
destinct, divided, 105/2.
denoute, devoted.
deyrens, divines, 3/23.
deyd, deed, 83/15, 111/37.
disparischyd, dispersed, 100/21.
dispoite, dispute [cp. dispute *Myre*, Instructions for P.P. 673].
ditis, ditties, 79/25.
dounymare, lower down, 20/23.
dowe, dove, 89/37.
doyme, doom, 43/28.
doyme, done.
drees, draw [O.E. *dragan*, 106/18].
dressyd, addressed, 113/2.
dru, drew, 83/30.
du, due, 128/25.
dyte, poem, verse [O.F. *dicté*], 88/19.
dyttis, ditties, 81/5.
dyuers, a different thing, 86/12.
ee, eye, 23/8.
eghen, eyen = eyes. Cp. *eyne*, 106/34.
eyn, 106/37.
elsquer = elsewhere, 73/18.
ely = *erply*, 41/2, 44/20. Cp. MS. fac.

emmyly [O.E. *efen*, *emn* = equal], equally, 84/14. More probably for *emmyly* = hostilely. Cp. *emili*, Wicl. 2 Macc. xiv. 11; we have *eumlyke*, 87/13.
emproure, Emperor, 38/29. Cp. 104/6.
enpryd, take pride in, 111/24.
er, or, 9/12. Cp. *ner*.
erandis, business, 106/27.
eris, ears.
es, *er* = are, 82/26.
fagiars, flatterers [O.E. *fægrian* = to flatter], 20/30.
fagyrd, flattered, 22/6.
farnes, fairness, 72/31.
fuwt, be found wanting, 45/40.
fela, fellow, partner.
felaly, in fellowship, 92/38.
feland, feeling, 82/17. Cp. *feyll*, 86/20.
felischyp, fellowship, 88/31.
felo, follow. Cp. *felow*, 115/18.
feloandly, 33/16, accordingly.
fenar, feigner, 114/12. Cp. *feyn*, 107/20.
fende = fiend, 6/7, usually *feynd*. Cp. 115/17.
fenyd, feigned.
fenys, feigns.
ferid, made to fear, 27/31.
festynd, 16/17, fastened.
fetyr, fetter, 25/14.
feyd, fed, 71/22.
filis, defiles.
filounge, following, 2/4.
filowande, following, 89/1.
filyd, defiled, 41/5, 90/15.
flaw [O.E. *fleogan*], fly, 100/15.
flawm, flame, 98/32.
flayr [O.E. *flair*], 40/20.
flitynges, contentions.
fond, foolish, 54/26. Cp. 120/35.
fonde, found, 69/10.
fonnyd, tried. O.E. *fandian*, 35/30.
for þam, because.
forþink, repent, 11/12.
forþinkyng, repenting, 106/5.
foyrd, food, 90/14.
fowle, foul.
freell, frail, 122/5.
frenes, freeness, 31/17.
fretynge, gnawing, 109/20.
freylte, frailty.
freyt, fret, 92/9.
fro, often = on account of, because of.
fulfare, ? = full fair, 42/29.
fun, found, 14/19.

- fyil*, defile, 41/5.
fylo, follow, 109/32. Cp. 109/33.
gar, make, 84/35.
gaycall, call back, 82/25.
gaynby, redeem, 16/16.
gaynbyer, Redeemer, 5/35, 12/2.
gaynes, gayness, 97/4.
gaynsays, refuses, 94/12.
gedryng, gathering.
3ee, honour [O.E. *gean* = to favour], 76/14.
geet, get, 118/14.
3eme, care [O.N. *gaum*], 89/33.
generally, universally, 85/16.
3ernyd, yearned, 80/32.
gettis, begets, 14/14.
gnayste [O.N. *gneista*], gnash, rage, 109/37.
gouyrnd, governed, 82/10.
gras, grace, 109/8, 86/29 (but *grace*, 86/31).
grawe, dig, 68/13.
gre [O.F. *gré*], gradus, step, 62/3.
gretynge [O.E. *grētan*], weeping, 97/25.
grenous, grievous, 17/15.
grewys, griefs, 17/12, 84/6.
greyn, green, 112/26.
groch, grumble, 20/38, 116/13.
grochynge, 35/25.
groudly, deep, profound, 23/1.
gruche. See *groch*, 69/19.
gwnnys [O.E. *gewuna*], habits, 119/15.
guff, give, 79/31.
gyl, guile, 92/19.
gylles, guileless, 86/40.
gynwyn, given, 96/3.
*habidy*s, abides [cp. 100/4], 79/31.
habundance, 2/10.
habyde, abide, 82/35 [but *abydynge*, 84/9, 108/30, and *abydis*, 84/11].
hals, hail, praise [O.E. *hælsian*], 78/7.
halsynge, supplication, 76/40.
halyd [O.E. *geholian*], dragged, 83/30.
happis, happiness, 80/17.
hard, heard, 99/28.
hatyde, heated, 79/38.
haull, whole, 12/29.
hay, have, 120/31.
hayer, hair, 6/9.
he, high [O.E. *heh*, *heah*], 6/34; *hee*, 12/31.
hear, higher, 69/21, 114/21. Cp. 120/8.
heel, health, 42/34.
highe [see *he*], 33/7.
henes, highness, 71/10.
henjly, heavenly, 12/32.
here, hair, 94/36.
heuy, grieve, 117/39 *et passim*.
heyl [see *heel*], 102/15.
heyll, hell, 92/30.
hole, whole, complete, 112/7.
holy, wholly.
honeste, honour, dignity, 94/37, 114/11.
honyly, honey-sweet.
houys [M.D. *hoven*], tarries, 86/23.
hour, *howre*. See *owre*, 83/2.
hoype, hope, 78/25.
hugisly, lugely, greatly, 30/38.
hugisly. See *hugisly*, 47/8.
hy, v. haste, 82/29; past tense *hyde*, 102/8.
hy, sb. haste, activity, 76/31.
hyar, higher, 87/1. Cf. *hear*.
hy. See *he*, 33/8.
hyde, hidden, 127/17.
japis, trifles, 31/11, 66/5.
ilkon, each one, 49/12. Cp. 92/17, 120/26.
indepartyd, inseparable, 123/32.
inhere, inner, 77/3.
inhir, inner, 79/37.
inhirkiest, innermost, 118/28.
inhirly, innerly, 39/1.
inpugnacione, struggle, 96/7.
is, his, 128/10.
iunyd, joined, 23/24.
kelyd, cooled, 62/15.
kelys, cools, 88/26.
knawynt [for *knawynge*], 103/21.
kunde, past t. of *con*, to know, 3/26.
kynde, nature, 41/8, 86/8.
laghys, laughs [O.E. *lililian*], 7/29.
laghyst, lowest [O.N. *lägr*], 8/21.
lawe, *law*, low.
lawse, loosen, 118/16.
leefful, lawful, 26/31.
leffynge, leaving, ceasing, 10/14.
lefull, lawful.
leghes, lies, tells lies, 9/35 [O.E. *leogan*. Cp. *Orm*. 4907].
lemman, leof-man, dear one, beloved, 12/26, 82/33.
lenghtyd, 88/15. Cf. *strenghtyd*.
lese, lose, 3/2.
lesun, lesson, reading [O.F. *leçon*], 1/18.
lettynge, hindrance, 73/25.

letuary, electuary, 7/12, 19/11, 85/3.

liggis, lies.

likymgly, gladly, 82/20.

longis, belongs, 19/25, 93/21, 112/6.

loueynge, praise, 1/13 [O.E. *lofung*, probably influenced by O.F. *loange*].

lovyng. See *loueynge*.

lychurs, lechers, 24/11.

lycur, liquor, 82/36.

lygge, lie, 82/16.

lyght, adj. light, slight; *lyght gretnes of gyftis* = few gifts, 88/6.

lykand, inclination.

made, mad, 89/26.

males, malice, 67/23, 89/24; *malesse*, 118/1.

mane, man, 20/1.

marghty, mighty [cp. *mahtiz*, *Orm.*; O.N. *mättugr*], 75/23.

marygh, marrow, 77/3.

meethayrd, meatboard, tray, 48/40.

mekand þame-self, humbling themselves, 120/38.

mel, mallet, 47/7.

mellyd [O.F. *mesler*, *medler*], mix, 93/1.

mengyd, mingled, 18/11, 85/30. Cp. *mengis*, 98/9.

mennyis, mens, 91/4.

mergh [O.E. *mearg*], marrow, 118/28. Cp. *marygh*.

meroly, as in a mirror, 128/28.

metell = A.S. *meþel* = speech, 95/27.

mekid = made meek, 17/18.

meuyd, moved, 20/12 *et passim*.

meyddes, heedless, 67/32.

meynly, moderately, 8/35.

miry, merry *passim*.

MI, mille, 115/21.

mo, more, others, 1/3.

moistis, moisten (usually figurative).

moll, ? trouble, 90/3.

moltyn, molten, melted, 41/20 [*liquefacta*].

multyn, 45/22, 65/6. See *moltyn*.

myendly, mental, 128/27.

mynde = memoria, 95/20.

myndy, mindful, 98/15.

mymet, minute, 83/14.

myrthand, making merry, 10/17, 87/27.

myrthyd, made merry, 82/20.

nakkind, ? *nakkid*, 42/13, stripped naked [O.E. *nacodian* = to strip naked].

nar, nearer, 96/36; *nerre*, 85/25.

neddyrs, adders, 35/29, 89/22.

nee (my *nee* for *myn ee*), mine eye, 79/23; a *nee*, an eye, 115/1.

nehand, nearly, 25/18.

ner, nor, 81/37. Cp. *er*, 9/12.

nerre, were not, 25/24.

neyhand [A.S. *neah-hand*], 43/15.

no, oft. = nor.

nodyr, no nodyr = none other, 123/27.

noght, not, 1/4.

noo, new, 129/6.

noudyr, neither, 19/8.

nouþer, neither, 19/27.

nowre (a nowre, an owre), an hour, 72/21, 106/33. See *owre*, *howre*.

noy [for *nui*], hurt, 57/18, 96/1, 116/16.

noyes, noise, 30/24.

nyghtyd, passed the night, 46/29.

nw, new, 94/33.

nwelte, novelty, 95/6.

o, one, 110/22, 115/17.

obak, aback.

odir, odour, 90/35.

odyr, other, others, 21/38.

oft sythes = often times, 8/35.

on, one, 41/28, 110/13.

onhede, *onhed* [O.E. *anhad*], one-head, oneness, 41/23, 41/30.

onned, 98/24. See *onhede*.

or, before, 2/17, 83/31, 129/28.

orgonly, belonging to an organ, 103/19.

os, as (cp. *als passim*), 42/20?

our, prefix = over, 20/13. Cp. 20/14.

owre, hour, 105/27.

owrqcher, 46/1.

owtrays, outrages, 80/2.

parischyd, perished, 88/36.

party, side, part, 89/8.

partynge, division, 96/3.

perlius, perilous, 92/22.

pess, peace, 84/6.

pite, pity.

pithily, thoroughly, 106/28.

plyly, pleasant, 85/7.

pleyn [O.F. *plaindre*], complain, 92/29.

potand, putting, 93/10.

powrg, purge, 115/20.

poyr, poor (*passim*, but cp. 109/32).

prays, pray, 47/27 (sometimes = *praise*).

presond, imprisoned, 76/15.

pruētis, privacy.

profet, profess, 82/2.

prof.tand, those who profess, 129/16.

prykkis, urges, 78/36.
pythely, 98/20. See *pithily*.

qwarto, whereto, wherefore, 96/16.
qwhikestly, most quickly, 94/11.
qwyklyar, more quickly, 77/28.

rachell [O.E. *recels*], incense, 127/10.
renys, reins, kidneys, 123/13.
reparayld [O.F. *repareiller*], repaired,
 restored.

reparells, repair, prepare, 115/21.
repreife, reproof, 88/30.
repreuyd, reproved.
rewl, rule, 105/6.
reyk [O.E. *rec* ; O.N. *reykr*], smoke.
rist, rest, 21/9.
rorynge, roaring, 89/36.
rotyd, rooted, 42/29.
rotys [O.E. *rotian*], rots, 87/11.
royse, rose, 78/30.
royte, rot, 125/1.

sad, serious, 2/1.
salmys, psalms.
sam, together, 92/39.
samne [O.N. *saman*], together, 78/20.
saryf, serve, 124/19. Cp. *sarif* (passim).
sauyr, savour, 89/28 ; *savir*, 126/30.
sautre, psalter.
scars, scarce, sparing, 113/21.
schadois, shadows, 103/19.
schamyd, shamed, 77/21.
scheed, cast down, 83/36.
scomfett, 84/7.
scrith, turn, turn aside, 7/23. [O.E. *scriðan*, wander]. Cp. 19/20.
scripinge, *riches scripinge* = loss of riches, 92/3.
scrithyng, erring, 49/28.
scrythand, turning aside.
scumfetis, discomfits, 39/27.
scumfetore, conqueror, 84/8.
seell = sail away [A.S. *seglian*] (a trans. of Lat. *defluit*, *Ps.* i. 3), 112/29.
sekyr, secure, 3/10.
sene, since, 91/18.
servandis, servants, 101/29.
sessys, ceases, 8/37.
setys, seats, 90/6.
seyk, v. seek, 91/34.
seyk, adj. sick, 90/12.
seyknes [O.E. *seocnes*], sickness, 65/36.
seys, sees, 82/27.
slee, slay, 84/2.

slek, slake, destroy, 118/1.
slewyth, sloth, 23/18.
slike, such, 45/38.
slikon, such a one, 26/39.
slokkyns, destroy, 90/23.
slokynd, destroyed, 45/37.
slyk, such, 45/27.
slyke, *slike*. See *slyk*.
slykone, such a one.
snyb [Dan. *snibbe*], snub, 95/7.
sogett [O.F. *sogez*, *sogiet*], subject, 52/14, 79/20.
sorois, sorrows, 99/20.
sorus, for *soris* or *sorois*, 115/33.
sotelte, subtlety, 74/21.
soundly, adj. making a sound, 40/16.
soyr, sore, 78/13.
spar [O.E. *sparrian*], bar, bolt, 7/28, 16/31 ; enclose, cover, 75/31 ; shutest, 126/33.
sparpilyngis, flutterings, 110/13.
sparpyll [O.F. *esparpeillier* = *répandre*], scatter, 14/6, 24/23.
spisyd, despised, 44/19.
stabyls, fixes, 81/13.
stedfanes, steadfastness, 91/8.
strange, strong, 117/13.
strenghtyd, strengthened, 84/13.
strenyd [O.F. *estreindu*], constrained, 101/9.
stres, force, 90/22.
stryues, strifes, 31/32.
stryuys, strifes, 43/8.
sturbelans, disturbance, 50/27. See *sturblyd*.
sturblyd [Low Lat. *sturbulare*], distressed, 80/8.
sugett, 117/11. See *sogett*.
suue, son, 65/3.
sweltis [O.E. *sweltan*], die, 93/13.
sweis [O.F. *sewir*], sue, pursue, 84/15.
suue [= O.E. *suine*] = sun, 88/39.
syeth [O.E. *siþe*, O.N. *sigþr*], scythie, 78/13.
sykyr, sure, safe.
sykyrnes, safety, surety, 96/12.
syon, Zion, 125/7.

taghtt, taught, 117/36.
tagyth, taught, 70/26. Cp. *comforth*.
tane, taken, 86/13.
te, scribe's error for *to*, 125/32.
tempyd, tempted, 27/17.
tent [O.F. *tenter*], try, 92/22.
tenys, scribe's error for *terys*, tears, 97/34.

teyt [O.E. *tyhtan*], persuade, teach. Cp. *tezt*, Wm. of Shoreham, p. 97 (Percy Soc.). ? think, cp. *tizt* (S.r Gawayn, l. 2483).

þat toþer, the other, 91/18.

thirled, pierced, 3/13; *þirlyd*, 99/12.

þirland, 32/27.

þorow, through, 79/32.

thoythis [O.E. *þoht*], thoughts, 12/29, 23/9, 90/11. Cp. *þoghtis*, 79/40.

thyne, thin, 70/21.

till, to, 87/29.

to, till, 78/19, 79/31, 117/13.

toðyr, þe *toðyr*, the other, 86/7.

too, two, 85/12, 101/17.

too, to, 93/7, 120/18.

toyme [O.E. *tom*], free from, empty, 76/7.

turmentry, torment, 17/34, 18/20.

trouys, tunes, 73/20.

tynn, vexation [cp. A.S. *tynan*, *teonan* = vex; Icel. *tyna* = to lose]. 70/13.

vastyd, 119/24.

vy [O.N. *uggr*], fear, 43/18.

vy, v. [O.N. *ugga*], abominator, 122/4.

visse, vice, 108/17. See *wisse*.

ymbelappyd, wrapped round (*ymb* and *lappian*), 3/5, 22/31, 80/3.

ymbesett, p.p. [O.E. *ymbesettan*], surrounded, 66/31.

ymbraydis, reproaches, 25/16.

ynbe, be non-existent, cease, 122/9.

ynbeingis, death, 84/20.

ynbyrsyd, 82/4. See *byrsyd*.

underlowt [O.E. *underlūten*], submissive, 117/11.

yndyrfeytt, under the feet, 74/38.

ynes, unease, distress, 10/36.

yngendyrd, not engendered, 84/3.

ynlefull, unlawful, 43/12.

ynloosyd, unloosed, 78/12.

ynmedefull, not deserving reward, 93/5.

ynnep, *ynneith*, scarcely, 23/37.

ynmeth [O.E. *uncæpe*], scarcely, 6/21.

ynmethis. See *ynnep*, 71/13.

ynrene, be deposed, be powerless, 122/9.

ynslokynd, unslaked, 97/12.

ynþanke, displeasure, 92/11.

ynþo, until, 53/35.

ynþrowyd, unbelieved, unheard of, 126/25.

ynneytt, foolishness, 77/6.

vyding, voiding, 32/39.

voyde, void, to go *voyde* = *vagari*, 111/34.

vyppymare, higher up, 20/23.

up so down, upside down.

vynde, experienced, 121/11.

vyngye, practising, 117/12.

wamentyng, groaning, 88/12.

war, ware, 25/37.

wardly, for *worldly* = worldly.

warld, in *warld* of *warldis* = for ever and ever, 104/6.

waryd [O.E. *warian*], cursed, 107/31.

waytyngis, watchings.

welcheryd, well cheered, 89/5.

welkyd, faded, 95/12.

werus, 124/25, wearies. Cp. *sorus*.

whatkyns [qualem], what kind, 14/33; *qwhatkynns*, 24/4.

whikly, quickly, to the quick, 78/32.

wisse, sb. vice, 114/2. Cp. *visse*.

wisse, adj. wise, 113/21.

wochyd-safe, vouchsafed, 37/13.

wodar, madder, 89/37.

wode, mad, 20/20, 39/33, 89/26.

wodnes, madness, 90/5.

wonedyd, wounded, 78/24.

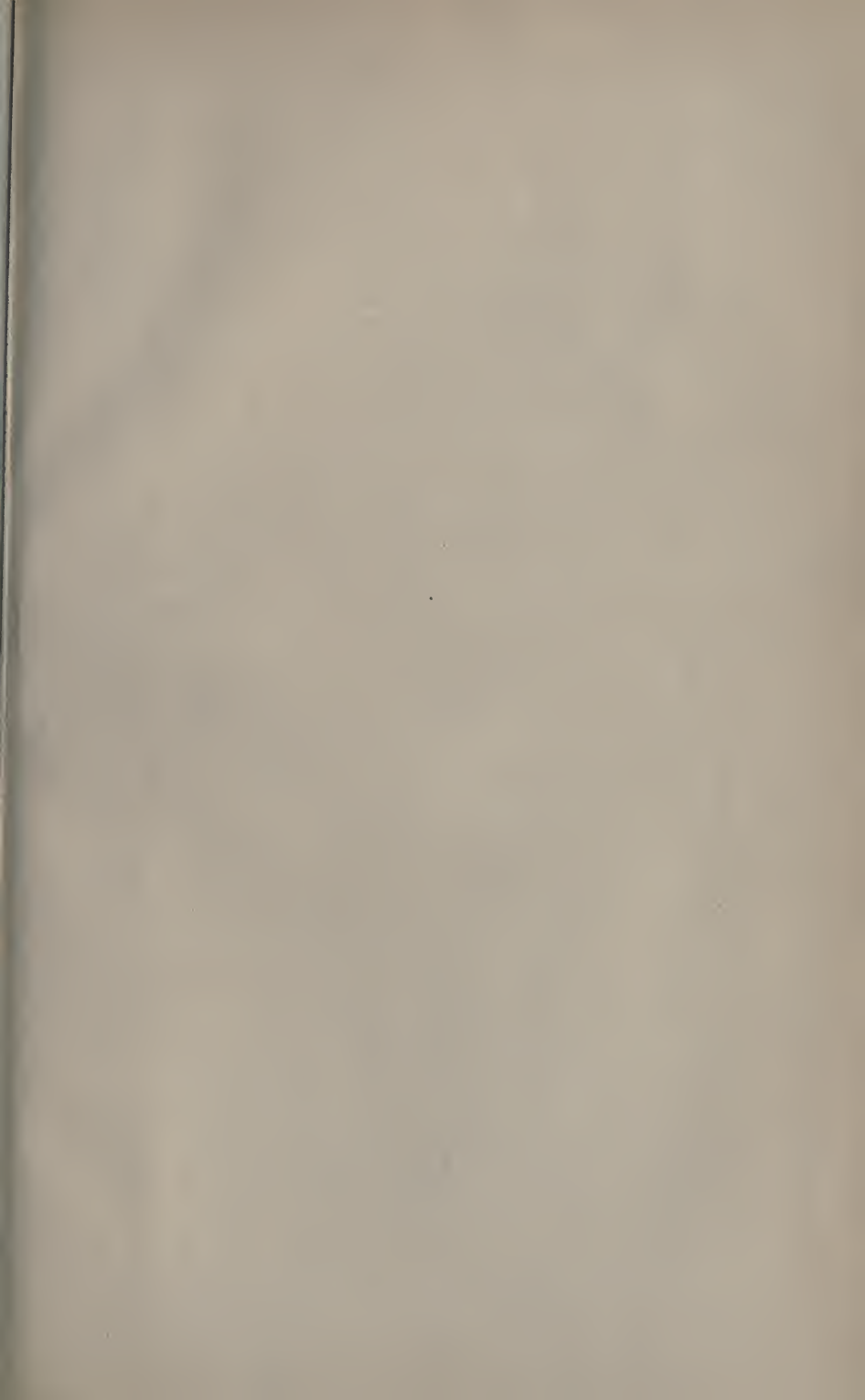
wrethis, wraths, 117/34.

wroght kyndes, created beings, 126/3.

wyeyn, wine, 124/17.

ympnis, for *hympnis*, hymns, 38/28.

ypocrite, hypocrite, 114/13.



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